Mr. Charles L. Freer

University of Michigan Studies

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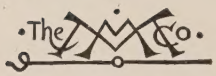
THE OLD TESTAMENT MANUSCRIPTS IN THE FREER COLLECTION



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THE OLD TESTAMENT MANUSCRIPTS

IN THE FREER COLLECTION

PART I

THE WASHINGTON MANUSCRIPT OF DEUTERONOMY AND JOSHUA

BY

HENRY A. SANDERS

UNIVERSITY OF MICHIGAN

New York

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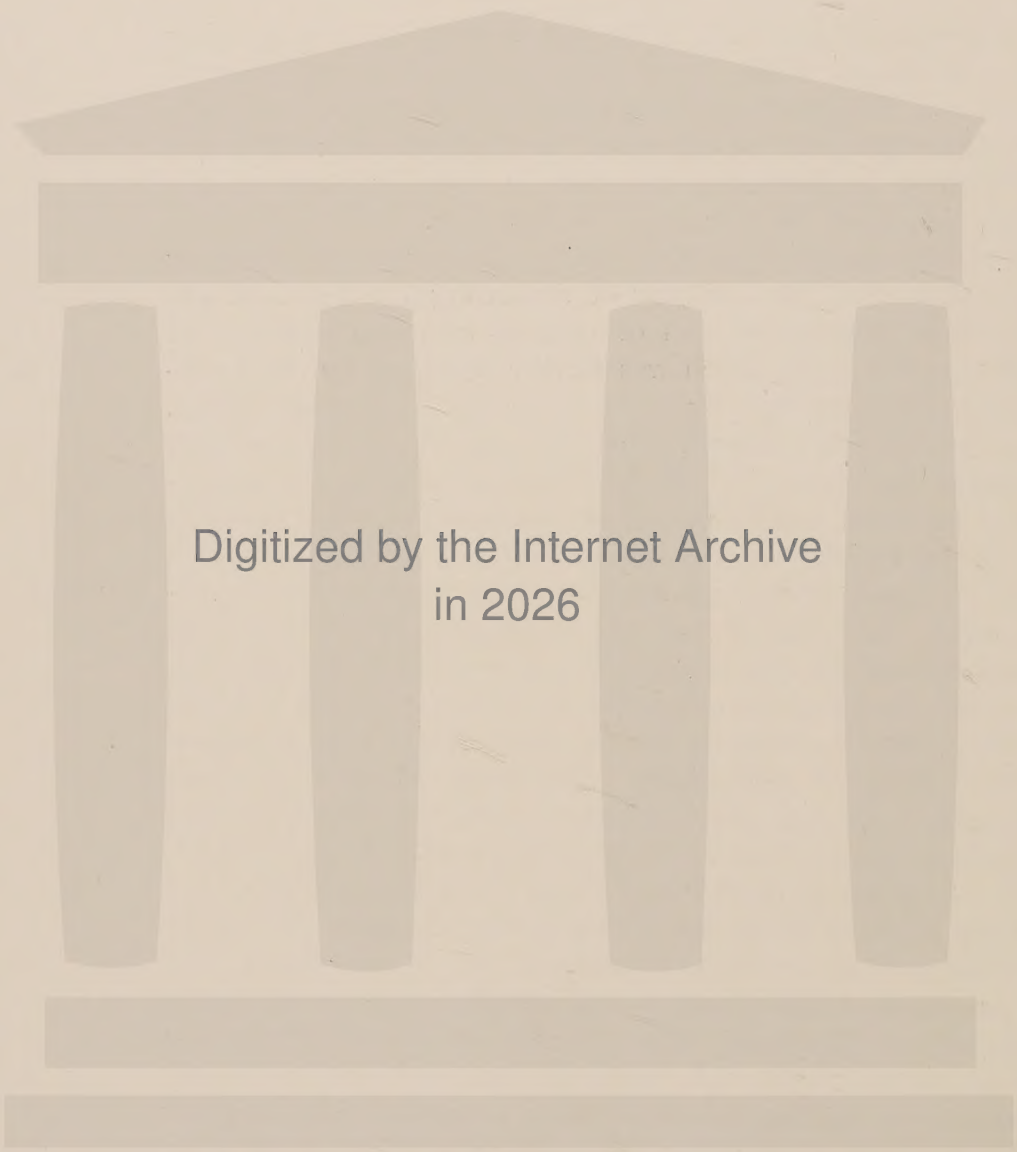
PREFACE

In presenting this study of the first of the Biblical manuscripts in the possession of Mr. Freer, a few words of explanation seem necessary. The great age and probable value of the manuscripts were apparent upon first inspection, in October, 1907; but it was not possible to commence the work of opening them up and deciphering them till December of that year. Although it was at once determined to publish the manuscript of Deuteronomy and Joshua first, the necessity of separating the leaves of the other three manuscripts and of making complete collations of them caused a delay which was further increased by the limitations put upon my time by the continuance of university duties. Thus two full years elapsed before the text of this volume could be sent to the printer; and yet I am well aware of the incompleteness of my study, which has had as its chief aim the full presentation of the evidence of this manuscript rather than the addition of all the explanations and theories which seem worthy of consideration. It is hoped that the publication of the remaining manuscripts of the Freer collection may proceed more promptly.

I find myself under obligation to so many Biblical scholars, in this sudden invasion of their territory, that I cannot venture to thank them all individually. The many whom I have met personally have most ungrudgingly assisted me with advice and suggestion, and my debt to the published works of all is incalculable. Among the Biblical and Classical scholars to whom I am specially indebted are Professor Caspar René Gregory, Dr. J. Rendel Harris, Professor E. J. Goodspeed, Dr. F. G. Kenyon, and the members of the Classical and Semitic departments of the University of Michigan. The Libraries of Harvard University and of the University of Michigan have rendered invaluable assistance in making the voluminous literature of the subject accessible; and I am under deep obligation to Mr. Charles L. Freer for his generous support of the publication.

HENRY A. SANDERS.

Ann Arbor, Michigan,
May 16, 1910.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I. HISTORY OF THE MANUSCRIPT

The story of the purchase of the four Biblical Greek manuscripts in the Freer Collection has been told in various articles and brief notes,[1] usually with additions on the subject of the supposed origin. Although I do not feel certain that the last word on the subject can be said even now, I venture to repeat the important facts and comments with such inferences as I am able to draw.

The four MSS were bought by Mr. Charles L. Freer of an Arab dealer named Ali in Gizeh, near Cairo, on December 19th, 1906. About the same time, Professor Stern of the Royal Library in Berlin had seen two rather imperfect photographs showing pages of the two better preserved MSS, and on this evidence had declined to buy at the price asked. A little earlier, apparently late in 1906, the MSS had been shown by Ali Arabi to Messrs. Grenfell and Hunt, who, in their brief examination by a most unsatisfactory light, took note practically of the MS of the Gospels alone. On their advice Mr. Hogarth recommended the purchase to the British Museum, but nothing came of it.

[1] Biblical World, February, 1908, pp. 138–142, with plates.
Goodspeed, Biblical World, March, 1908, pp. 218–226.
Independent, January 9, 1908, pp. 107–108.
Amer. Jour. of Arch. vol. 12 (1908), pp. 49–55, with plates.
Proceedings Amer. Phil. Assoc. vol. 38 (1908), p. xxii.
Gregory, Theolog. Literaturbl. vol. 29 (1908), Nr. 7, Sp. 73–76.
Harnack, Theolog. Literaturzeit. March, 1908, Nr. 6, Sp. 168–170.
Von Soden, Christliche Welt, May, 1908, Nr. 20, Sp. 482–486.
Gregory, Das Freer-Logion, Leipzig, 1908, pp. iv + 66, with plates.
Goodspeed, Independent, Sept. 10, 1908, pp. 596–601.
Schmidt, Theolog. Literaturzeit. 1908, Nr. 12, Sp. 359–360.
Biblical World, May, 1909, pp. 343–344, with plate.
Amer. Jour. of Arch. vol. 13 (1909), pp. 130–141, with plates.
Kenyon, Egyptian Exploration Fund, Arch. Report, 1907–1908, pp. 47–48.
Goodspeed, Amer. Jour. of Theology, vol. 13 (1909), pp. 597–603.
Some minor references will be found noted in the articles just cited. Purely popular reports and criticisms have been omitted.

This is all that is positively known about the origin of the MSS. The story that they were shown in Assiut has been proved false, and no reliance can be placed on the first statements of the dealer and others that they were bought in Akhmim or Eshmunên, especially as both statements have since been denied. This denial also takes away support from Professor Schmidt's statement (Theolog. Literaturzeit.), that these four MSS came from the White Monastery near Sohag, opposite Akhmim, whence were derived four MSS (two Coptic and two Greek) bought by him. Schmidt's assertion is still more discredited by the failure thus far of any of the MSS to show that close text relationship to the Coptic versions of the Bible which he anticipated.

In the Amer. Jour. of Arch. (vol. 13, p. 138 f.) in a discussion of the subscription to the MS of the Gospels, I have connected the name Timothy there found with the Church of Timothy in the Monastery of the Vinedresser, which was located near the third pyramid, according to Abu Salîh's Churches and Monasteries of Egypt (trans. by Evetts and Butler, p. 190). The connection of the MSS with this church and monastery seems sure, whether we make the prayer in the subscription refer to St. Timothy or to some one in the monastery.[1] It is also noteworthy that the name Timothy is a later correction written on an erasure, and in black ink of the tint used in the lectionary marks of Deuteronomy, which will be discussed later. The monastery of the Vinedresser was Coptic and the assumption, that the words and marks in black ink in these MSS were inserted in that monastery, is borne out by the fact that no correction or addition to the text is in ink of that color. The various shades of brown ink used by the earlier hands in the MSS would thus have to be referred back to the Greek monasteries where the MSS were severally written.

The Coptic (Jacobite) monastery of the Vinedresser was once

[1] Goodspeed (Amer. Jour. of Theol. vol. 13, p. 599) makes objections on the ground of the frequency of the name Timothy, the number of ancient monasteries, whose names are not known, and the lack of lectionary marks in the Gospels. A few lectionary marks are, however, found in the MS of Deuteronomy, and further I should not expect the Greek Bible to be much read in a Coptic monastery after the fifth century. Neither do Professor Goodspeed's statistics on the astounding number of early Egyptian monasteries seem to me in point. In this matter only those which survived until the eleventh or twelfth century, i.e. to the time of Abu Salîh, are of interest, for the MSS doubtless remained for a long time in the place where the last change was made in the subscription. While the MS of Abu Salîh is defective (notably on the Nitrian desert), it doubtless once contained all the monasteries and churches known to him.

burned by the Melchites (Abu Salîh, p. 186), and it may well be that at its restoration, at the end of the fifth or in the sixth century, MSS were begged or bought from various sources to make a complete Greek Bible for the use of such monks as understood Greek. Both the weakness of the Melchites after the fifth century and the unlikelihood that a complete Greek Bible would have been desired later force us to accept as early a date as possible. On the other hand, the latest of the MSS, the Epistles of Paul, cannot be dated palaeographically before the very end of the fifth century or, better, in the sixth.

The Monastery of the Vinedresser seems to have perished between 1208 and 1441, and from that date until 1906 we have no clue to the resting place of the MSS, though it is likely that they were preserved during a part of the remaining period in some more out of the way monastery.

In such a ruined monastery or in some other hiding place of the desert the MSS were found, probably in 1906; for the desert sand still filled wrinkles and was incrusted on the exterior when I began work on them. That the MSS had been shown but few times before their purchase by Mr. Freer is indicated by the fact that even in the MS of the Gospels a large share of the leaves were still firmly stuck together, while in the other three MSS hardly a beginning had been made in separating the leaves.

There are many doubtful points in this summary, but we may still hope that time will continue to bring additional evidence. Already I consider as certain the origin of the four MSS in Greek monasteries, their union in some Coptic monastery, such as that of the Vinedresser, and the continuance of their existence without separation from that time to the present.

The MS of Deuteronomy and Joshua (Greek MS I) is at present kept at the home of Mr. Charles L. Freer in Detroit, Mich., but will eventually be transferred to the Smithsonian Institution in Washington, D.C., where it will be placed with the other collections in the Gallery to be erected by Mr. Freer. For this reason it has been given the name Washington Manuscript (Codex Washingtonensis) so as to suggest at the same time its future home in Washington and its ownership by the American people. In the Cambridge edition of the Septuagint now being edited by Messrs. Brooke and McLean, as also in the following pages, it will be designated by the letter Θ.

A complete facsimile edition of the MS is published simultaneously with this volume under the title, "A Facsimile of the Washington Manuscript of Deuteronomy and Joshua"[1] (University of Michigan, Ann Arbor, Mich.).

[1] Cited below as facsimile or, in case of frequent citations, merely by the page, column, and line.

II. PALAEOGRAPHY

The MS is written on fairly thick parchment, which, while preserving its strength, has wrinkled and hardened with age and exposure, so that the leaves will never again be flat and smooth. At the bottom the leaves are considerably decayed, but only in the case of the first two leaves and the last leaf has this decay extended into the text. On the whole the parchment is rather transparent for its thickness, though different pages vary much. It is mostly goatskin, as is seen from the large branching veins easily distinguishable when one looks through a leaf at a strong light. In the facsimile these veins are plainly seen at the top of page 133. They are just visible on a few other leaves. Sheepskin parchment occurs quite frequently and the leaves are usually distinguishable. The hair side has about the same yellow tinge as the hair side of the goatskin, but the flesh side is not so white. Therefore the goatskin shows a stronger contrast between the different sides of the leaf. Rough spots showing clearly the hair roots are common on the margins of the leaves and especially at the corners. These defective portions represent commonly the parts of the skin which came under the legs of the animals, and because of the rubbing had imperfect hair or wool growth. The marks of the hair-roots are perceptibly larger and farther apart on the sheepskin (cf. p. 173 of the facsimile) than on the goatskin. Also the sheepskin seems to have become more discolored with age than the other. There are, further, spots of undue whiteness in both, probably due to the action of some foreign material, and a few others, which look like erasures but were really caused by the cohering of the leaves through decay and the force necessarily used in separating them. Good examples are seen on pages 13, 59, and 96 of the facsimile. On page 14 is an example of mending a hole in the parchment. The mending preceded the writing. On the upper and outer edges of the leaves and sometimes running in between them slightly, there are traces of a light yellow dye or paint. It seems that this was a color applied after binding. It does not appear on the decayed parts.

The parchment varies in thickness from .11 mm. to .28 mm. The average is just under .18 mm. The thinnest specimens are goatskin and the thickest sheepskin. Leaves of goatskin are, however, found measuring .27 mm., while no cases of skeepskin thinner than .15 mm. were noted. The largest leaves are $12\frac{1}{2}$ inches in height by $10\frac{1}{4}$ inches in width (31.9 cm. by 26.1 cm.), while the smallest measure $11\frac{3}{4}$ by 10 inches (30 cm. by 25.5 cm.); the common size is 12 by $10\frac{1}{8}$ inches (30.6 cm. by 25.8 cm.).

The ink is a dark brown, of approximately the shade shown in the plates. It has faded rather unevenly, but I do not think it was ever black. The first three lines of Deuteronomy and the first two and the title of Joshua are in red.

There are at present 102 leaves, or 204 pages, of which 201 are written. There are two blank pages at the end of Deuteronomy and one at the end of Joshua. The bookmarks showing the beginning of Deuteronomy and Joshua are seen on pages 1 and 119 of the facsimile. They consist of small pieces of colored leather or parchment doubled over and pasted on to the outer edge of the leaf about equally distant from the top and bottom. Such marks were quite necessary for a volume containing at least six books, and may well have been added by the original binder.

There are two columns (2.7 cm. apart) of 31 lines on each page. The width of the column is a trifle under three inches (7.5 cm.) between the ruled perpendiculars, but a line of writing is usually a little longer, though very rarely exceeding $3\frac{1}{2}$ inches (9 cm.). The number of letters in a full line varies from 11 to 17, though 13 and 14 are the most common numbers. The unusual variation in the length of lines is undoubtedly due to the care taken to divide the words properly at the end of the line. The rule is that all the consonants go with the following vowel and begin the second line, except that λ, ρ, μ, and ν are joined to the preceding vowel when there is a following consonant; double consonants are separated and compound words are generally divided into their component parts. To the last statement I noted one exception, ε|ξιλατο on p. 144, 2, 2. In addition γ is separated from a following δ, κ, μ, or χ; θ and τ from a following μ; χ from a following θ, μ, or σ, once each, though it is regularly joined to these letters; also σ is once divided from a following β, and β twice from a following ρ and once from a following σ. It is noteworthy further that when ουκ is followed by a verb the division is

regularly thus: *ου|κεσται*; I noted a single exception on page 80, 1, 21. Similar are the odd divisions *ε|παυτη* (page 99, 2, 15) and *ε|ξαυτου* (page 62, 1, 11). This remarkable consistency shows conscious effort and doubtless reflects the pronunciation of the time. As noted above, it has caused considerable variation in the length of the line.

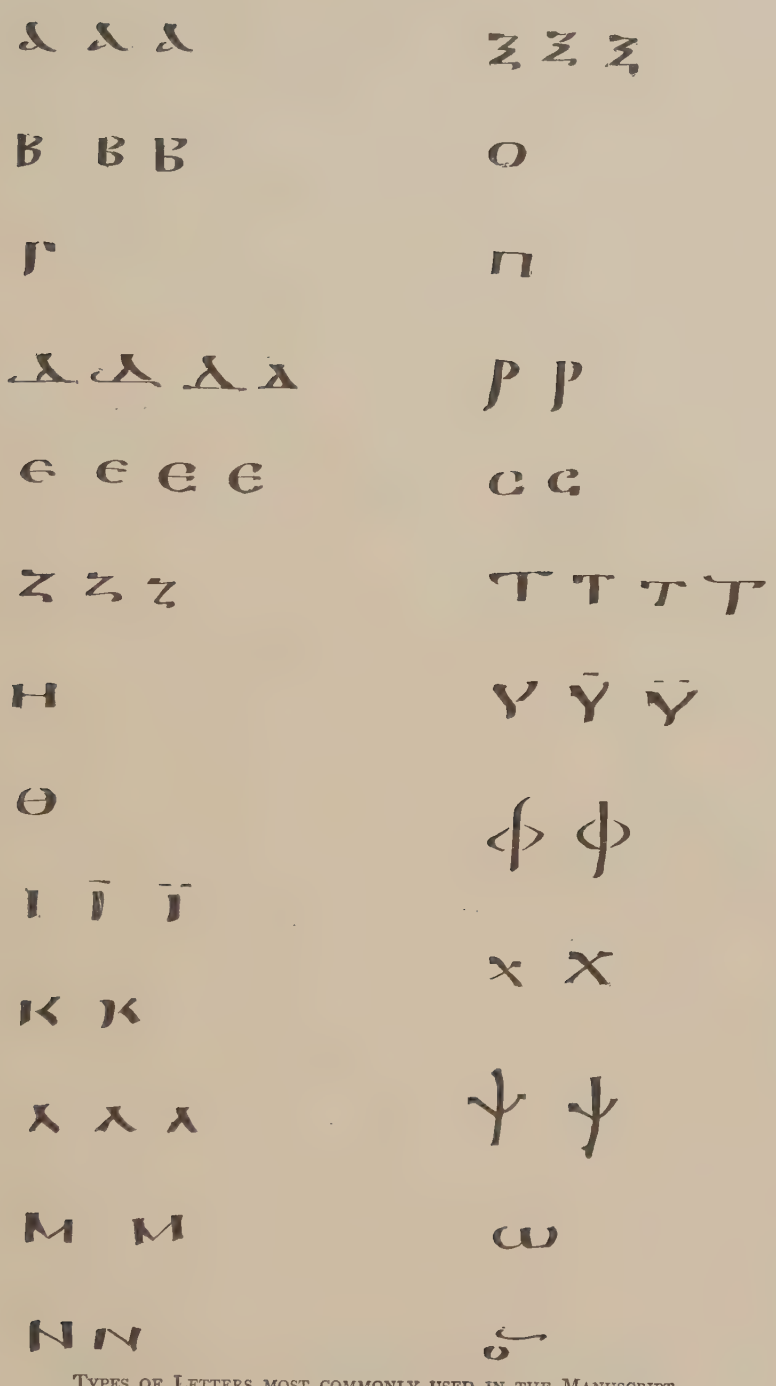
The ruling was always on the light (flesh) side of the parchment only, and was done rather lightly with a hard, blunt instrument. The perpendiculars were ruled a little more heavily than the horizontal lines, and so can still be easily seen on almost all pages. In ruling, a double leaf was spread out and the position of the lines determined by holes pricked with compasses near the edges of the leaves. Though often trimmed away in later rebindings, these marks are still found rather frequently. Compass pricks for the perpendiculars are very rarely found. It is possible that they were not regularly used. The perpendiculars run across the upper and lower margins to the very edge of the parchment. The facsimile seems to show double ruling of the lines, chiefly perpendiculars, on a good many leaves, but all cases of supposed second ruling proved to be only impressions made in leaves by the reverse of heavy rulings on pages standing next to them. Accordingly these appear as indentations on the sides of the leaves that were unruled. On the opposite sides they are seldom visible. Good examples are found on pp. 11, 14, 22, 51, 59, 66, 91, 103, 121, 125, etc. On pp. 46 and 99 two indentations parallel to the regular ruling are distinguishable in spots. It is obvious that these impressions were caused by heavy pressure applied to the MS, presumably in the process of binding. If so, there were at least two bindings. The horizontal lines were ruled so as to barely reach the outer perpendiculars on each double leaf. The space between the columns and the margin next to the binding edge were therefore ruled, but the outer margin was left unruled. Partial exceptions due to carelessness occur on pp. 32, 40, 64, 68, 80, 84, 88, 105, 147, 171, 183, 186. The compass pricks and the rulings are for every other line only, except that there is an extra point and ruling for line 2 on each page. The space between the regular rulings is 1.3 cm., and this space between lines 1 and 3 is always evenly divided by the extra ruling for line 2. The writing is upon the line, not below it.

The MS consists of fourteen quires numbered on the upper right-

hand corner of the first page of each with the numbers ΛΖ to Ν. The quires numbered Α to Λϛ are now lost. Of the fourteen quires preserved ten are of eight leaves each, three of six, and one of four. The four-leaf quire Ν is the last one of Joshua, and has its last page blank. Quire ΜΔ at the end of Deuteronomy is of six leaves, with the last one entirely blank. Quires ΛΗ and Μϵ also consist at present of six leaves each, but were once of regular size, for a double leaf has been lost out of the middle of each. That this loss occurred in ancient times is proved by the presence of the badly decayed threads of an old binding still in proper place in each quire. This fact also, as well as the trimming of the leaves above mentioned, proves at least one rebinding in ancient times. The carelessness which would allow leaves to be lost out of two different quires in a MS, which otherwise shows no signs of wear, can be used as evidence in regard to its ancient home. Either the MS suffered from long periods of neglect interspersed with few and brief moments of interest, or its owners were not able to replace properly leaves once removed. The leaves of the quires are so arranged as to bring together the sides of the parchment which match. The light (flesh) side of the parchment forms the outside of each quire.

The writing is an upright square uncial of good size. The writer shows an exceptionally good command of the pen, and his writing must be classed as more than ordinarily beautiful. Some letters, as ξ, are a trifle awkward, but this is due to the badly chosen form, not to the inability of the writer. The abbreviation marks above letters are perhaps the most characteristic sign of his command of the pen and his desire to adorn. The writing is consistent throughout the MS. The regular height of the letters is 4 mm.; υ and ξ sometimes extend a little below the line, one style of τ a little above the line; φ and ψ are 10 mm. in height; ρ extends 2 to 3 mm. below the line. The various forms of the letters are shown in the following table, in which the more prevalent types are given the first place under each letter.

The problem of dating the MS is by no means an easy one, but we can, I believe, reach an approximate result by using all of the evidence available. The parchment seems of a rather good type. In comparing it with the famous old MSS, the Sinaiticus, Alexandrinus, and others, I must rely mostly on my memory, as the parchment is seldom accurately described. It seems to me, how-



Types of Letters most commonly used in the Manuscript

ever, that the parchment of our MS varies much more in thickness and presents a less perfectly prepared surface, a condition which is especially apparent wherever rough spots occur. This MS cannot, to be sure, be compared in point of elegance with a codex of the whole Bible as the Sinaiticus,[1] yet it was undoubtedly intended for a magnificent copy. It would seem, therefore, that in the region in which the MS was written, there still remained a little carelessness in regard to the character of a material which not so long before had been considered inferior to papyrus.

K. Dziatzko (Untersuchungen über ausgewählte Kapitel des antiken Buchwesens, Leipzig, 1900, p. 178 ff.) has thrown much new light on the dating of early MSS by his thorough treatment of the subject of page headings or titles. He confined his attention mostly to Latin MSS, but it is apparent from his argument that the same general principles would apply to the Greek also. According to his divisions, MSS without page headings, from first or contemporary hand, belong before the end of the fourth century; those with page headings added by contemporary hand, fifth century, later than which date would fall all MSS having page headings from first hand. He, of course, recognizes that special circumstances or local usage might cause the omission of page headings sometimes even in large MSS of the later centuries, but the presumption of age is always in their favor. Such a presumption can, therefore, be claimed for the Washington MS, for it has no page headings, and even the titles of the two books are from a later hand. The first hand wrote only the text and the simple subscription δευτερονομιον to Deuteronomy. This is a plain mark of age. It is interesting to note that Dziatzko drew the Vatican MS into his discussion, placing it at the end of the fourth century on the ground that the page headings omitted in the first few books and not always inserted thereafter, were from a second but certainly ancient hand. His sole argument for the second hand was the occurrence of the Egyptian μ in the page headings but not in the text. He does not note that the titles and subscriptions of the books have this characteristic μ, and especially in the case of the subscriptions the resemblance to the page headings is close. The titles of the books

[1] This may well be used as an argument against a fourth century date for any of the great codices. Sanday (Old Latin Biblical Texts, 2, p. XIII f.) says that it is not until the seventh century that we have Old Latin Pandects, i.e. great MSS of the whole Scriptures. The oft-cited passage in Eusebius, Vita Constant. 4, 36 f., does not prove that entire Bibles in single MSS were asked for or obtained for the churches of Constantinople.

have been so mistreated in rewriting that I can make no surmise as to the original hand. It seems probable that the page headings and subscriptions are from the same hand, and I suspect that Dziatzko would have omitted the MS or dated it later, if he had noticed that the characteristic Egyptian μ occurs rarely in the text also. The instances which I noted were all near the ends of lines where the letters are smaller and badly crowded. The writer plainly reverted to his natural hand because the crowding did not allow the ornamental imitative hand he was using. Therefore, it is not impossible that the page headings and subscriptions are from the same hand as the text. The same state of affairs is found in the Sinaitic MS. The page headings, titles, and subscriptions of the books are all characterized by the Egyptian μ, which also occurs frequently and from three of the different hands in the text. Again, it is only at the crowded ends of lines that this and other characteristic letters are seen. It would seem that both the Vatican and the Sinaitic came from the same school of writers, who made a specialty of imitating a square uncial that was not natural to them. I do not remember any first hand page headings in the Alexandrinus. An investigation of all old Greek MSS would be interesting.

Another hint as to the age of the Washington MS is given by the fact that the latest cursive note in it can be dated at the end of the sixth or early in the seventh century. As we shall see below this is the sixth or seventh hand which busied itself with the MS, and of these the first three or four seem separated by quite an interval from the later ones.

To return now to the first hand,[1] an interesting parallel to this was found in an unpublished fragment of the Aegyptisches Museum in Berlin.[2] It is numbered P. 6794 and is a double leaf of a parchment book containing Homer, Il. 22, 390 ff. The fragment was bought of an Egyptian dealer and has been dated in the fourth or fifth century. The writing is slightly larger than that of the Washington MS. Its cross strokes are slightly heavier, and the M and Ω are sometimes a little broader. The ornamental dots of Є, C, T, Γ, etc., are larger. Y and P have longer tails, K a sharper

[1] The custom of dating a MS by means of fancied resemblances to MSS, about the date of which even less is known, must of course be condemned, but where the resemblance is strong we may at least hope to establish the relative age.

[2] Cf. Amer. Jour. Arch. vol. 13 (1909), Pl. I, p. 130, from which article this discussion is repeated.

angle, and ϕ is slightly enlarged. The accents and a few breathings are perhaps second hand. It seemed that only every other line was ruled, but as the MS was under glass, I could not be certain.

To this hand in turn a near parallel is found in the Codex Ephraemi (facsimile in Omont, Mss grecs de la Bib. Nat. Pl. III), though it must be considered a rather more advanced stage of the writing. Among other slight differences, we may note the size of the ϕ, increase in ornamental dots to T, Γ, Є, longer tail to P, etc.

Professor Goodspeed (Bibl. World, vol. 30, 3, 218) has compared with the Washington MS Add. MS 17210 of the British Museum (facsimile in Cat. Anc. Mss Brit. Mus., Greek, Pl. 9), a Homer palimpsest from the Nitrian Desert, finding that not only the writing is identical, but also that the two agree in ruling only every other line, except at the top of the page. This peculiarity occurs in parts of the Alexandrinus and the Vaticanus[1] and of a Coptic MS in the Freer Collection, as well as in the Fragmentum Fabianum and some other old Latin MSS. As regards the similarity of writing it is clear that the Homer palimpsest stands closer to Codex Ephraemi and P. 6794 than to the Washington MS. It has the same peculiarities in a somewhat higher degree. Also B has the top loop smaller and the bottom flattened, and Δ has the right hand line extended at the top, a heavy dot on the prolongation of the bottom line to the left, but no extension of that line to the right. On the other hand, it shows two forms of the T as in the Washington MS. Most of the variations incline toward the hand found in the fragment of Paul's Epistles of the Freer Collection (facsimile in Amer. Jour. Arch. vol. 12 (1908), p. 54, fig. 2). Noteworthy is the tendency to join the top of the T and the bottoms of P and ϕ into other letters in both these MSS.

The great similarity of all the above MSS, combined with the distinct development in type of hand from the Washington MS through P. 6794, Codex Ephraemi, and Add. MS 17210 to the fragment of Paul's Epistles, makes the conclusion almost unavoidable, that they are products of the same school and century. This conclusion is opposed to the view held by some French and German scholars, that the Codex Ephraemi belongs early in the fifth century and is older than the Alexandrinus. I prefer to place it, as

[1] Cf. Gregory, Textkritik des neuen Testaments, p. 34. I have heard that parts of the Sinaiticus also show rulings for every other line.

well as its two younger relatives, late in the fifth century, at any rate after the Alexandrinus, the Washington MS, and the slightly younger fragment of the Iliad, P. 6794; and I further feel confident that all these represent stages in the development of the same school of writing and are probably from the same region, Lower Egypt. The combined force of all these reasons is sufficient to convince me that the Washington MS was written not later than the fifth century, and I am inclined to date it in the first half of the century.

The abbreviations used are as follows: from Κύριος, $\overline{\kappa\varsigma}$, $\overline{\kappa\upsilon}$, $\overline{\kappa\omega}$, $\overline{\kappa\nu}$, $\overline{\kappa\epsilon}$; abbreviated always when referring to God, but elsewhere not; cf. *κυριου* and *κυριω*, p. 76, 2, 9 and 12; *Κυριων*, p. 36, 1, 13; from *θεός*, $\overline{\theta\varsigma}$, $\overline{\theta\upsilon}$, $\overline{\theta\omega}$, $\overline{\theta\nu}$; always abbreviated in the singular (cf. $\overline{\theta\varsigma}$ *αλλοτριος*, p. 109, 1, 31) but never in the plural; for Ἰσραήλ, $\overline{\text{Ισλ}}$ occurs regularly, though $\overline{\text{Ιηλ}}$ is found five times, viz. pp. 1, 20, 34, 113, 146; for Ἰερουσαλήμ, $\overline{\text{Ιλημ}}$; from *ἄνθρωπος*, $\overline{\alpha\nu\varsigma}$, $\overline{\alpha\nu\upsilon}$, $\overline{\alpha\nu\omega}$, $\overline{\alpha\nu\upsilon\nu}$, $\overline{\alpha\nu\upsilon\iota}$, $\overline{\alpha\nu\omega\nu}$; *ἀνθρώποις* and *ἀνθρώπους* do not occur; from *πατήρ*, $\overline{\pi\eta\rho}$, $\overline{\pi\rho\varsigma}$, $\overline{\pi\rho\iota}$, $\overline{\pi\rho\alpha}$, $\overline{\pi\rho\epsilon\varsigma}$, $\overline{\pi\rho\omega\nu}$, $\overline{\pi\rho\alpha\varsigma}$; *πατράσιν* is never abbreviated; rarely other unabbreviated forms occur; cf. *πατηρ*, p. 196, 1, 1; *πατερας*, p. 196, 2, 3; *πατεραις*, p. 110, 1, 6; *πατερων*, p. 14, 2, 27; from *μήτηρ*, $\overline{\mu\eta\rho}$, $\overline{\mu\rho\varsigma}$, $\overline{\mu\rho\iota}$, $\overline{\mu\rho\alpha}$; the plural does not occur; from *οὐρανός*, $\overline{\text{ουνος}}$, $\overline{\text{ουνου}}$, $\overline{\text{ουνον}}$, $\overline{\text{ουνοι}}$, always with two abbreviation marks (except p. 117, 1, 20); often the word is not abbreviated; note particularly *ουρανε*, p. 108, 1, 19; *ουρανω*, p. 102, 1, 12; from *πνεῦμα* only $\overline{\pi\nu\alpha}$ and $\overline{\pi\nu\varsigma}$; from *σωτήρ*, $\overline{\sigma\rho\varsigma}$ once, p. 109, 2, 27. The abbreviation mark is rarely omitted. On p. 6, 2, 3 the writer started an abbreviation mark over *θω* of *ἱκανούσθω*, but left the stroke half finished.

At the ends of lines only, *ν* following a vowel may be indicated by the usual abbreviation stroke above; yet if there is space enough the letter is always written in full. Also very rarely at the end of a line we find $\underline{\theta}$ for *θαι*; cf. pp. 22, 98, 137. Rather more frequent are the ligatures $\mathring{\text{M}}$ for *μου* (cf. p. 100, 2, 6), ΝΗ and ΝΗC; $\overline{\text{ΝΗ}}$, ΝΗΛ, ΝΗΡ, ΜΝΗ, ΓΗC, and ΓΝЄ also occur once each. Numerals are never expressed by the letters, but are written in full.

At the ends of lines from one to four or very rarely five letters may be made smaller to economize space. In such combinations *ν* is often written above the others as a shallow curve. Often the writer seemed desirous of completing a word or phrase with a column, and so wrote a syllable or a word just under the end of the

last line. There are 49 such cases; yet often words are divided between columns or pages, as regularly at the ends of lines.

Punctuation by the first hand is a single dot in the middle, or slightly above middle, position. On p. 165, 2, 15 there is a punctuation even with the top of the letter. Two dots near together seem to occur on pp. 51, 2, 31 and 60, 2, 2. There seems to be no consistent rule for punctuation. It occurs at the end of a paragraph or chapter, but is more often omitted, if a vacant space occurs at the end of the line. In fact, a vacant space is another form of punctuation, and may occur in the middle of a line or at the end when no paragraph follows. Punctuation appears to occur most often before direct discourse and between parallel words, phrases, or clauses in series, with or without conjunctions. When there are many coördinate members in the series, punctuation may occur after every other one only. In the lists of kings and places it is more usual to punctuate by spaces, or to have single names or pairs of names end with the lines.

In a few cases there is a mark resembling a comma; it is just below the line, seems to be of paler ink, and is not accompanied by a space between the letters. In three cases it separates the negative *οὐ* from a preceding word ending in *ν* or *σ*: pp. 10, 2, 26; 49, 1, 10; 195, 1, 15. Similar is the separation of the relative and demonstrative, cf. *εργοις, οις*, p. 51, 1, 24; *παντος, ων*, p. 50, 2, 26; *κακον, ουτοι*, p. 5, 1, 29. Smaller and in black ink is a similar mark on p. 73, 1, 19 (Deut. 22, 17). The text *θυγατρι σου, παρθενια της θυγατρος μου* is unintelligible owing to an omission, and an ancient reader has placed a comma at the right spot to indicate the loss. In the other cases the lighter ink and crowded position suggest that the marks are not first hand, but were inserted to assist the reader chiefly to proper word division[1]; therefore they may be referred to the third or fourth hand.

Paragraph or chapter divisions are indicated by an enlarged letter set out into the margin, usually its full size or a little less. It is the first letter of the chapter that is so treated, even if much of the previous line is left blank. The only exception to this rule is *εκαλε|cεν*, p. 21, 1, 14. Enlarged letters occur only in these positions, except that Deuteronomy begins with one, although it is not set out into the margin. The first letter of Joshua is also

[1] Cf. Kenyon, Pal. of Gk. Papyri, p. 27, for a similar use of the comma in the Bacchylides papyrus, XVII, 102.

very slightly enlarged, but does not project. The paragraph mark (—) never appears in conjunction with the projection of the enlarged letter. Though similar in form, the mark (—) in red ink at the beginning of both Deuteronomy and Joshua has nothing to do with the paragraph mark, which should stand at the end, not the beginning, of its passage. It seems to be from the first hand in both cases. At the beginning of Deuteronomy there is a cross stroke in lighter red from a later hand.

The projecting letters do not as a rule show paragraphs, but rather chapters, though of very irregular length. Divisions of the same sort are found in the Vatican MS and are shown in the same manner, though the projecting first letter is not enlarged. A comparison of Deuteronomy shows that B and Θ agree 91 times in these chapter divisions, but Θ has 71 and B 69 not found in the other.[1] In Joshua there are 78 agreements, but Θ has 171 not found in B, while B has only 16 individual divisions. It would seem that the differences are too great to admit of a common source. The similarity may be due to natural sense divisions. The Sarravianus Colbertinus (G) has similar chapter divisions similarly indicated. On the whole they are less frequent than in B or Θ and agree closely with neither. The true paragraph division is found in ℵ, A, and C. Yet these short divisions are found in B (cf. Deut. 27) and more frequently in Θ. Thus in the curse (Deut. 27) each statement is paragraphed in Θ; so also in the blessing (Deut. 28). Again, in the Song of Moses (Deut. 32) there are 63 paragraphs for the 43 verses of the King James Version. In fact, the paragraphs generally conform to the two-line stanza as printed by Swete. This arrangement was taken by him from the Revised Edition of the Old Testament Company, and conforms as closely to the Hebrew parallelisms as the Greek allows. Judged on that basis Θ has omitted nine paragraphs, changed four, and inserted two. The two inserted correspond to the Hebrew lines in Kittel, Biblia Hebraica, Part I (Leipsic, 1905). The four changed in position are in passages in which the Greek does not correspond exactly to the Hebrew. Therefore the projecting paragraphs as shown in Θ are an attempt to reproduce the Hebrew parallelisms; the attempt originated in the parent MS or in the work of some earlier scholar, and the nine omissions are

[1] The lacuna in Θ, 5, 16–6, 18 and the Song of Moses are omitted from the comparison.

due to errors in transmission.[1] In the other parts of Deuteronomy the chapter divisions average about one per page of the MS, but are very irregularly distributed. In Joshua they are still more irregularly distributed, but average about three per page of the MS.

There are no accents and only one breathing in the MS; cf. p. 26, 1, 4, ἁ. An apostrophe (᾽) may occur after words ending in any consonant except ν and σ. It occurs most frequently after proper nouns, yet is regularly omitted in the long lists of names in Joshua, and elsewhere, if a punctuation or space or the end of a line follows. The apostrophe appears sometimes when a word drops a final vowel and so ends in a consonant; cf. αλλ᾽ η, p. 43, 2, 4. Other examples are the prepositions επ᾽, εφ᾽, and μεθ᾽. In four instances a compound verb is so separated: εξ᾽ αποστελεις, p. 53, 1, 2; εξ᾽ ιλασθησεται, p. 69, 1, 24; κατ᾽ ισχυσαν, pp. 171, 1, 8; 193, 2, 29. On p. 141, 2, 14 we even find Γαλγαλα᾽. In the following cases the apostrophe perhaps indicates a division into two names: Καβ᾽ σεηλ, p. 165, 2, 3; Καριαθ᾽ βααλ, pp. 167, 1, 27; 173, 2, 25; Βαιθηλ᾽ λουζα, p. 167, 2, 29; Καριαθ᾽ αρβοκ, p. 182, 2, 3.

Dots or strokes may occur over ι and υ when initial or not to be pronounced with the preceding vowel. Dots and short strokes of the pen are used without distinction, and the number may be one or two. Instances of the omission of such dots, where expected by rule, are rather numerous. In some cases the writer seems to have considered a prefixed preposition as a separate word; cf. κατϊσχυσον, pp. 5, 1, 23; 14, 2, 6; ὑπερίδεν, p. 14, 1, 18; ενῡπνιαζομενος, pp. 45, 2, 14; 46, 1, 16; ενὑπνιον, pp. 45, 2, 29; 46, 1, 15; ανῡδρω, p. 109, 1, 13; ὑγιης, p. 148, 1, 2, has three dots above the υ. The dots appear over ι in $\overline{\text{ϊλημ}}$ on pp. 148, 1, 12 and 167, 2, 15, but never in $\overline{\text{Ισλ}}$. There are two cases of a short stroke over initial η: $\bar{\eta}\bar{\upsilon}\xi\omega$, p. 77, 2, 1, and $\bar{\eta}\ddot{\upsilon}\tau o\mu o\lambda\eta\sigma\alpha\nu$, p. 144, 2, 31.

Peculiarities of spelling in the MS are fairly numerous, but can be included mostly under the following heads: ει for ι; less often ι for ει; αι for ε; rarely ε for αι; some interchanges of ἡμεῖς and ὑμεῖς are also probably itacisms; ο for ω rarely (εορακα always; this is a classical form and so perhaps original in the earliest part of the Septuagint, cf. Blass, Gram. N. T. Gk. p. 39; Westcott and Hort, App. p. 161); frequent omission of ν, as εξελθοτων,

[1] The Psalms and other poetical portions of the Septuagint were first written in verses corresponding to the Hebrew parallelisms by Origen, if I am not mistaken.

εξαγαγοτος, etc. (perhaps due partly to failure to see abbreviation sign in parent MS); ηλθον, ειδον, ελαβον, εφαγον, etc., for ηλθοσαν, ιδοσαν, ελαβοσαν, etc., very frequent but not invariable; ειπον for ειπα very frequently; yet παρηλθαμεν, προσηλθατε, ελαβα for παρηλθομεν, etc., occur; εξολοθρευω for εξολεθρευω and ληψεται for λημψεται almost always; Ιησου for Ιησοι regularly; ν ἐφελκυστικόν is added rather frequently, less often omitted (cf. omission of ν above); αν for εαν and *vice versa*; εναντι for εναντιον often; ουδεις for ουθεις; αλλα for αλλ' η. A much more noteworthy characteristic, though it probably goes back to an earlier MS, is the prevailing tendency to assimilate consonants, as is shown by such forms as Εμπυρισμω, εγκαταλειπης, εγγονα, εμμεσω, etc. Cases of the opposite tendency, however, occur.

Though very accurate in the main, the writer appears to have sometimes omitted words or syllables, especially at the end of a line; cf. διαμτυρομαι, p. 113, 1, 28; ερους for εξ ορους, p. 114, 1, 26[1]; κατακληρομησεν, p. 160, 2, 1. A few interchanges of Τ and Γ, Ε and C, Λ, Α, and Δ may be due to lack of clearness in the parent uncial MS. The scribe also rarely interchanged the order of successive words. On p. 112, 2, 2 he seems to have discovered the error himself and to have erased and rewritten. Rarely letters were similarly interchanged, as Χαβελ for Χαλεβ several times in Joshua.

[1] Cf. below, p. 21.

III. CONTENTS

1. Text

The MS at present begins with Deuteronomy and ends with Joshua, omitting, however, the subscription of the latter. As the unwritten portion of the last leaf has been cut or torn away, it is quite possible that the simple subscription ιησους once stood there.

As noted above, the first quire is numbered ΛΖ. The 36 preceding quires, which are lost, would have contained sixteen pages each, except that the last quire of each book and possibly the first quire of Genesis may have been smaller. There must therefore have been between 524 and 576 MS pages in the lost portion. Judged on the basis of amount of text per page of the MS in Deuteronomy, Genesis to Numbers inclusive would have required more than 524 but less than 576 pages. In Joshua, however, owing to the spreading of the list of names, the average amount of text per page is enough less, so that even 576 pages would not quite suffice for the earlier books. Accordingly we make our comparison on the amount of text per page in Deuteronomy. On this basis we find that the MS would have required 169 pages for Genesis, 135 pages for Exodus, 105 pages for Leviticus, and 141 pages for Numbers. This makes just 36 quires, though the last one of each book is less than sixteen pages. As there is no numbered quire left for introductory matter, we may be reasonably sure that the MS began with Genesis.

The first leaf of the MS is somewhat decayed in the lower left-hand corner, but otherwise the surface is so bright that we may be sure that it was well covered during its long retirement from the world. Yet this protecting cover need not have included the whole 36 quires now lost. The numbering of the quires gives the size of the volume at the first binding. At some later rebinding it may have been divided into two or three volumes. The division into smaller volumes was suggested by Professor Goodspeed to explain the disappearance of the lost quires. Such a division, however, seems hardly called for by the size of the volume. The surviving 14 quires are less than three-fourths of

an inch thick (18.65 mm.), where least wrinkled; therefore the whole original 50 quires would have been less than three inches thick.

The size and origin of the two large lacunae in the MS have been discussed above on page 8. The lacuna in Deuteronomy extends from the words ὁ θεός σου in 5, 16 to τὴν γῆν τὴν ἀγαθὴν in 6, 18; the one in Joshua from the words τῷ λαῷ λέγοντες in 3, 3 to λατο κύριος in 4, 10. Also because of decay, the text of Deut. 1, 3–5 and 1, 17 is rather fragmentary.

There are besides, when compared with the text of Swete (i.e. Vatican MS) many short omissions and additions. In Deuteronomy I noted 58 of these, of a length of over 12 letters each. Of this number 39 either begin or end with words or syllables similar to a parallel expression, which either precedes or follows. In Joshua there are 18 such cases of omission or addition, of which 14 are preceded or followed by parallel expressions. Inasmuch as the succession of such parallel phrases is a well-recognized cause of omissions in copying, it would seem that most of these cases must be explained as omissions either in our MS or in others. Here we are chiefly interested in the cases where the Washington MS stands alone in omitting. In Deuteronomy there are seven such cases, five of which have a beginning similar to a neighboring parallel phrase and two have a similar ending. In Joshua there are also seven cases of such omission, three with beginnings similar to parallel phrases, three with similar endings, and one (cf. collation, 10, 37) the omission of a long but frequently recurring sentence. These omissions must be reckoned as mistakes of the copyist of this MS or its immediate ancestor; otherwise the omissions should be found elsewhere. As such omissions would occur more naturally if the parallel expressions stood at the beginnings or in similar parts of neighboring lines, the length of the omissions should give us a hint as to the length of line in the parent MS. In Deuteronomy the lengths in letters of the seven omissions are as follows: 19, 72, 25, 18, 15, 37, 15. A line varying from 15 to 19 letters would help to explain all except one of these. In Joshua the lengths in letters are: 129, 110, 27, 57, 41, 23, 144. These longer omissions seem to indicate a line varying between 11 and 14 letters. That there should have been different parent MSS, and so a difference in length of line in Deuteronomy and Joshua, is also hinted at by the difference in

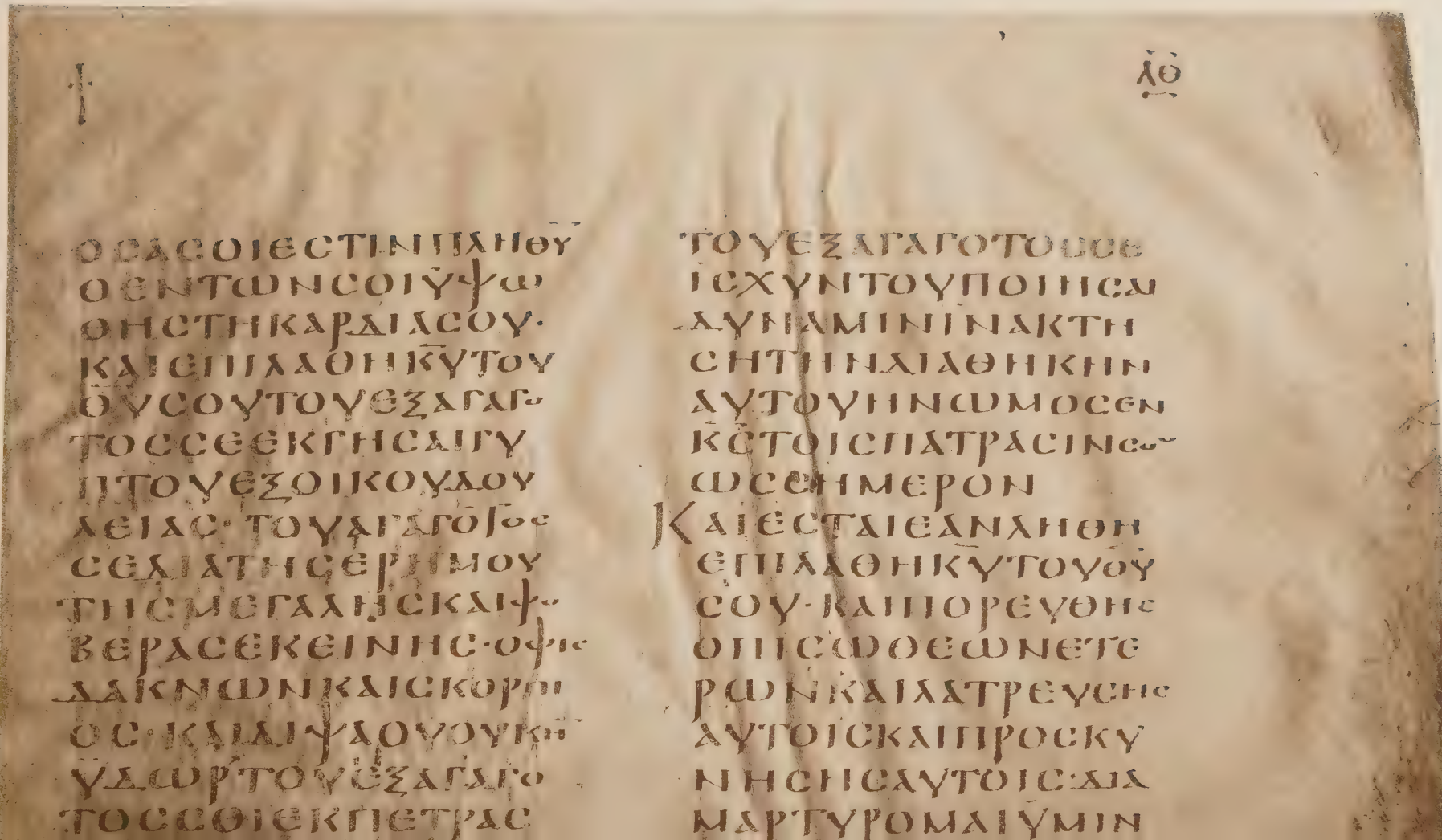
character of text of the two books, to be discussed later. That both differed from the present MS is made probable by a frequent misspelling noted above, viz. the omission of *ν*. This happened quite easily when the letter had been indicated by a light abbreviation mark at the end of a line. Yet such omissions are only rarely found at the ends of lines in our MS, and then must be explained as a failure to make the abbreviation strokes rather than inability to see them. The far more numerous cases of omission within the line point back to difficulty in reading the parent MS.

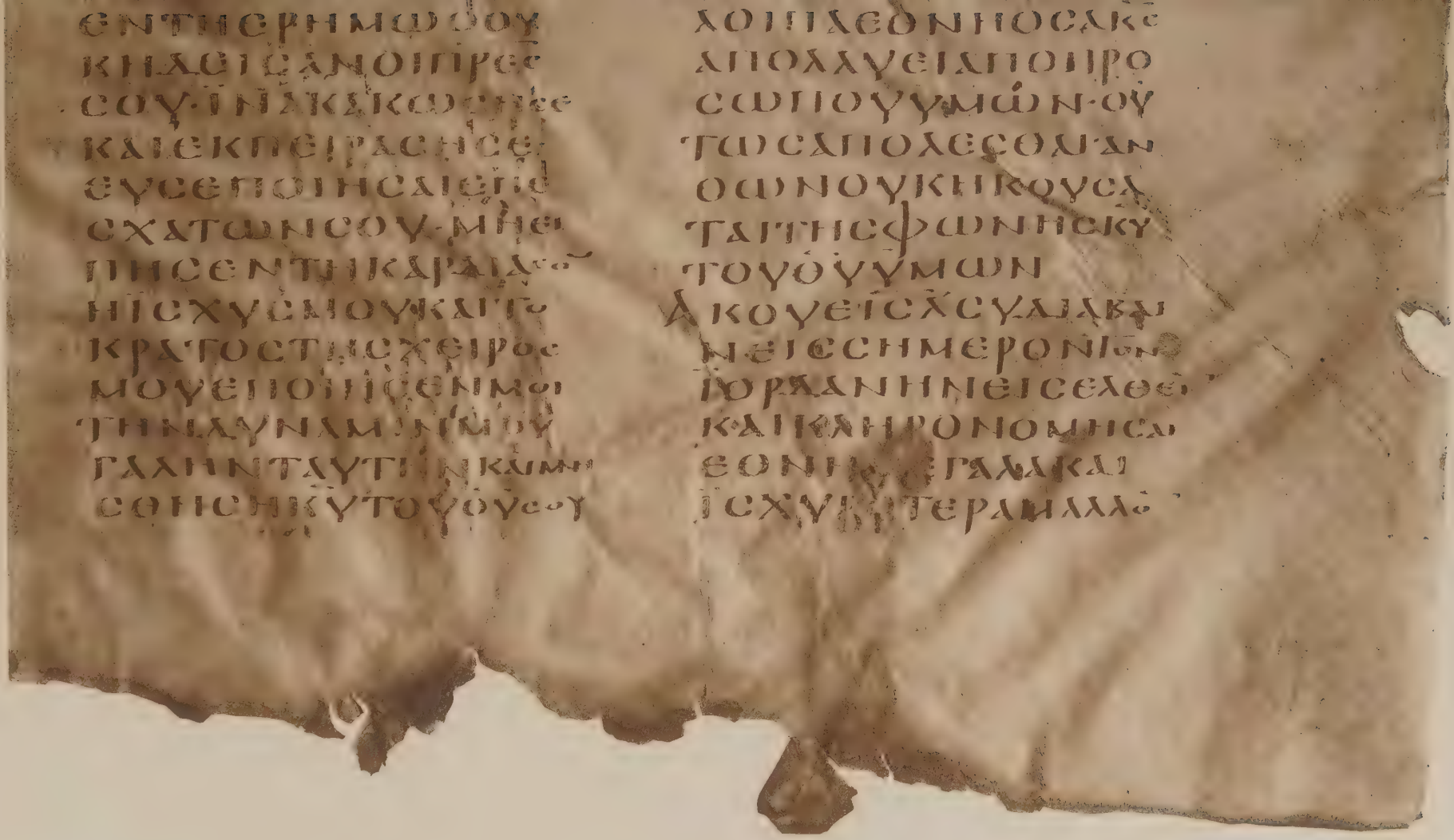
On p. 29, 2, 1 (Pl. I = Deut. 8, 18) we get another interesting hint concerning the parent MS. The first hand left a whole line blank; presumably a line of the parent MS was illegible. The omitted words are *ὅτι αὐτός σοι δίδωσι τὴν*, i.e. 19 letters plus an abbreviation mark for *ν*, thus confirming our estimate of the length of a line in the parent MS of Deuteronomy. Neither could the διορθωτής read this line, yet, imitating 8, 14 and 15, he manufactured *του εξαγαγοτος σε* and inserted it to fill the blank, though neither sense nor construction is good. The variant occurs nowhere else. The διορθωτής would certainly not have manufactured this awkward addition, if he had had any way of getting at the original text. Therefore not only was the parent MS disfigured, obliterated, or blank at this point, but there was no other MS available for comparison. The same statement applies to the examples to follow.

If we count back 37 letters, i.e. two lines of the parent MS, from this correction, we find the error *μουγαλην* for *τὴν μεγάλην*. Again the διορθωτής could not correct. Five letters at the beginning of the line in the parent MS were illegible, yet something from the tops or bottoms of the letters may have been visible, and so the copyist guessed *μου*, relying partly on the preceding phrase, and wrote *γαλην* as he read it.

The disappearance of a whole line or of several letters in a line is characteristic of a papyrus, not of a parchment MS. As the writing on papyrus ran with the fibre, and any injury would cause the fibre to split out with the grain, defects are most apt to affect single lines or parts of lines. In a parchment MS an injury would be just as apt to run across several lines, if it arose from wear or decay or the work of a book worm, while anything spilled on it would make an oval spot.

Plate I.





DEUTERONOMY VIII. 13 - IX. 1.

In support of the hypothesis that the parent MS was of papyrus, there are found the following blanks, all affecting parts of single lines: Deut. 22, 3 (p. 71, 2, 15), blank space of one letter plus *ου* for *αὐτοῦ*, i.e. three letters illegible in parent; Deut. 28, 24 (p. 91, 1, 21), *εκτ* plus a blank space of eleven letters for *ἐκ τοῦ οὐρανοῦ κατα*; Deut. 29, 20 (p. 99, 1, 18), *ουνωκεινω* written by first hand for *ἀνθρώπῳ ἐκείνῳ*, but *ουνω* immediately washed off by the same hand. The parchment was not scraped as in a regular erasure. Allowing for the abbreviation, the blank space in the parent covered four letters $\overline{\alpha\nu\omega}\epsilon$. Something of the abbreviation mark may have been still visible, which together with the length of the space suggested $\overline{ουνω}$ for *ουρανω* to the scribe; yet he saw that this was impossible before he made the abbreviation mark above it and so washed off the four letters. *κεινω* was, however, plainly legible, even though it meant nothing, and so he left it. The *διορθωτής* could do no better, thus confirming the existence of an illegible portion in the parent.

A similar explanation seems necessary for the error *ακουσον* for *ἀκούσονται*, Deut. 31, 12 (p. 105, 1, 11). Although no vacant space is left, the error is best explained, if we suppose that the word came at the end of a line in the parent MS and the last three letters had disappeared. The copyist would suppose that the line ended with what he could read, and so leave no blank space. This explanation could be used to account for the omission of certain syllables within words, which I have discussed above as marks of careless omission.[1] Most of them, however, seem unconscious slips of the pen, an explanation which can hardly pass for *ακουσον*.

There are no certain proofs of papyrus ancestor found in Joshua, though vacant space is left for a single letter in 15, 6, and again in 23, 10, discussed below under the different hands. If the parent MS of that book, as seems likely, was of papyrus, it must have been in a better state of preservation than the parent of Deuteronomy. These indications of a papyrus ancestor add weight to our previous conclusion, that the MS cannot be later than the fifth century.

Either six or seven different hands appear in the MS. This statement sounds worse than it really is, for the instances of second

[1] P. 114, 1, 26, *ερους* for *ἐξ ερους* is perhaps better ascribed to a defect in the parent MS.

hand are few, of the third hand far fewer, while the later hands not only appear very rarely but also have nothing to do with the text.

I have shown above that the second hand was the διορθωτής, and therefore the first and second hands were contemporary. This fact can be more firmly established by discussing the various cases of its appearance.

1) On p. 123, 2 (Pl. III = Josh. 2, 18) we find ·/· παντα written with paler ink in semi-cursive style[1] on the extreme outer edge of the page; in fact, a little of each letter has been trimmed away presumably at some later rebinding; yet in the proper place in the text, at the end of and below line 29, we find πᾱ|τα written by the first hand. Furthermore π stands on an erasure of ·/·.[2]

2) A similar case is found on p. 162, 1 (Josh. 14, 12), where ·/·σε, small and in pale ink, stands on the extreme outer edge of the page, and in the text of line 9, σε has been written by first hand on an erasure of three letters, over which stood ·/·. These are the only instances where the marginal corrections of the διορθωτής are preserved. The others were doubtless trimmed away during later rebindings. There are the following cases where the mark of the διορθωτης (·/·) still stands in the text or has been erased and the proper correction inserted:

3) Josh. 1, 3 (p. 119, 1, 15 = Biblical World, Feb. 1908, p. 139; Gregory, Das Freer-Logion, p. 10), αν added by first hand above the line on an erasure of ·/·;

4) Josh. 5, 5 (p. 127, 1, 19), ·/· added above and before τους for τούτους;

5) Josh. 6, 20 (p. 131, 1, 4), ·/· added above and before αλαλαγμω to show omission of ἅμα;

6) Josh. 13, 5 (p. 157, 1, 20), the first hand wrote Λιβανᾱ, the second hand added ·/·, then the first hand erased ᾱ ·/· and wrote ον απο;

7) Josh. 13, 5 (p. 157, 1, 24), εισ added by first hand above and before οδου on an erasure of ·/·;

8) Josh. 15, 6 (p. 163, 1, 29), the first hand wrote πο for ἀπὸ, leaving vacant space before it for one letter. The second hand added ·/ above;

[1] I refer to this style of writing as semi-cursive merely for convenience. It is really a small uncial with very slight cursive tendencies natural to rapid writing.

[2] The mark ·/· is found in the Vaticanus, the Sinaiticus, the MS of the Gospels in the Freer Collection, and in other old MSS, and regularly refers to corrections in a very old hand.

9) Josh. 20, 9 (p. 180, 2, 28), ·/· added before and above επικλητοι for omitted αἱ;

10) Josh. 23, 10 (p. 194, 2, 2), ουι for ὅτι was written by the first hand, but υ was at once partly washed off. The second hand added ·/· above the remains of the υ;

11) Josh. 24, 1 (p. 195, 2, 15), the first hand wrote φυλας $\overline{\text{Ισλ}}$, the second added ·/· before and above φυλας, presumably for an omitted τάς. Then this was erased and τας φυλας της γης written. We should expect this to be the work of the first hand, and possibly the somewhat stiffer, imitative style of writing can be excused on the ground of the rough erasure. But because the erasure is so deep and rough and the writing so stiff, I have preferred to refer it to the third hand, to be discussed later.

We have not, however, exhausted the use of the second hand in Joshua with these eleven instances of the mark ·/·. The διορθωτής often wrote his corrections in lighter ink and in semi-cursive hand, between or at the ends of the lines. Instances are:

12) Josh. 6, 10 (p. 129, 2, 23), ι written above to change the correct αυτος to αυτοις; it is not a variant found elsewhere.

13) Josh. 7, 8 (p. 133, 2, 2), τ written above to correct απεναν to απεναντι;

14) Josh. 9, 6 (p. 140, 2, 3), εν added in margin before $\overline{\text{Ισλ}}$; this change has no MS authority, but was due to a misunderstanding on the part of the διορθωτής, as in the case of αυτοις in no. 12;

15) Josh. 10, 35 (p. 150, 1, 19), $\overline{\text{κς}}$ supplied above and before εν χειρι;

16) Josh. 11, 7 (p. 152, 1, 27), α written above the last ε of επεπεσεν to correct to επεπεσαν;

17) Josh. 14, 12 (p. 162, 1, 15), εκει added at end of line after Ενακειμ.

Other instances may be found in the collation under Josh. 13, 2; 14, 6; 21, 13; 22, 5; 24, 33. We have also a small list of corrections in a similar shade of light ink, but written in a rather stiff hand, which imitates the first hand. I am inclined to consider this also the work of the διορθωτής, and to explain the stiffness of the writing on the ground that the semi-cursive is his natural hand. Good examples are the following:

1) Josh. 10, 14 (p. 147, 1, 14), $\overline{\text{κς}}$ $\overline{\text{συ}}$ written in an erasure;

2) Josh. 13, 21 (p. 159, 1, 21), ορ corrected to Ουρ by υ written partly above;

3) Josh. 21, 9 (p. 182, 1, 22), Ιουδα in an erasure;

4) Josh. 21, 42[a] (p. 186, 1, 14), *τηv* in an erasure;

We can now turn to Deuteronomy for the instances of second hand to be found there. First of all, no instances of the mark ·/. appear. This might suggest that there was a different διορθωτής for Deuteronomy, but such was not the case, for we find the same tint of light brown ink and both the natural semi-cursive hand and, when writing on the line, the stiff uncial hand slightly smaller than the first hand. As examples of the former we may compare:

1) Deut. 4, 4 (p. 15, 1, 16), *σ* above corrects *προκειμενοι* to *προσκειμενοι*;

2) Deut. 13, 8 (p. 46, 2, 27), *αυτον* first hand for *ἐπ' αὐτῷ*; second hand prefixes *επ* in margin;

3) Deut. 27, 11 (p. 87, 1, 6), *υ* above corrects Μωσης to Μωυσης;

4) Deut. 28, 56 (p. 95, 1, 14), *θαλ* added in margin to complete *ὀφθαλμῷ*.

Examples of the stiff imitative uncial are more numerous; the surest cases follow:

5) Deut. 4, 31 (p. 18, 2, 23), *κ* added in margin corrects *ου* to *ουκ*;

6) Deut. 8, 18 (p. 29, 2, 1 = Pl. I), *του εξαγαγοτος σε*, an excellent example which has been discussed under proofs of a papyrus ancestor;

7) Deut. 28, 44 (p. 93, 1, 26), *δανιει σοι* in an erasure;

8) Deut. 31, 7 (p. 104, 1, 24), *εισελευση προ προ* in an erasure;

9) Deut. 32, 21 (p. 110, 1, 28), *θεοις* corrected from $\overline{\theta\omega}$ of the first hand; *θεῷ* is right and *θεοῖς* is a mistake of the διορθωτής, who doubtless thought of heathen idols as he read. For other cases, some of which are less certain, see the collation under Deut. 1, 10; 1, 40; 14, 4; 18, 7; 23, 13; 24, 20; 31, 27; 31, 29; 33, 1. There are besides some cases of erasure where the correction was certainly made by the first hand. In none of the above cases does the διορθωτής show acquaintance with a different MS tradition.

Now that we have distinguished the difference between the first and second hands, we can, I think, definitely assign the quire numbers to the διορθωτής. It is his uncial style; the letters lack swing and are a little smaller than the first hand. The ornamental marks above and below lack the beauty of the abbreviation marks of the first hand, but may be compared with the abbreviation mark of the second hand on p. 147, 1, 14 (Josh. 10, 14); cf. also the abbreviation marks over *ανον*, p. 59, 1, 21. On p. 61 the

quire number MA lacks the ornamental strokes and the α tends toward the semi-cursive style. The † which appears each time in the upper left-hand corner to balance the quire number is, of course, from the same hand.

The *dele* mark of the διορθωτής was a dot above the letter; cf. πληθυνεις εαυτω on p. 59, 1, 25 (Deut. 17, 16) for πληθυνεῖ ἑαυτῷ. Evidently in the parent MS ε had passed over into σ and so was connected with πληθυνεῖ. The first hand nevertheless wrote εαυτω, as required by the sense, but a comparison with the copy enabled the διορθωτής to discover the discrepancy, though not the real error. This letter ε is also crossed out. Both the dot and the cross stroke are of lighter ink than the first hand, but I cannot think them from the same corrector.

In Deut. 31, 19 (p. 106, 2, 1) we have a superfluous μη written by the first hand after ἵνα and removed both by dots above the letters and by cross strokes through. A second corrector again seems to have strengthened the work of the first.

In Deut. 4, 26 (p. 18, 1, 19) only the cross strokes are used to remove οι from πολυχρονιοιητε. The same hand then corrected η to ει, giving the correct form πολυχρονιειτε. I suspect that this correction is from the third hand, which had also reënforced the other two corrections just mentioned. This supposition is strengthened by the consideration that we have here a real correction to the text, though the original form was quite possible. The parent MS gave πολυχρόνιοι ἦτε, and the διορθωτής, having no other MS authority, could not have corrected it. The third hand displays his acquaintance with another MS tradition in the few cases in which he appears. Therefore the method of removing letters by drawing a line through them belongs to that hand.

The best example of the third hand is found on p. 119, 1[1] (Josh. 1, 1), δουλου, written in red, is crowded at the end of line 2, and κῡ, in light brown ink, is prefixed to line 3 in the margin. In some respects the third hand resembles the second. It is stiff and lacks swing; it is even awkward. The tail of the υ is longer and the top narrower than either the first or second hand naturally wrote. Furthermore, δουλου κῡ is an Hexaplaric addition appearing in the Ambrosianus and many cursives. It therefore represents a different MS tradition, and on that ground also must be referred to the third hand.

[1] Cf. Biblical World, Feb. 1908, p. 139; Gregory, Das Freer-Logion, p. 10.

Just above on p. 119[1] we find the inscription to the book, ιησους, in red ink. It is manifestly not from the first hand because of the awkwardness of the ornamental strokes above and below. If we may judge from the narrow, long-tailed υ, it is likewise third hand. Also the thought of adding an inscription to the book would be apt to be suggested by acquaintance with another MS having one. The erasure to the right of the inscription once contained the same title in brown ink. The bare outlines of some of the letters were made visible for a moment by the use of weak hydro-sulphide of ammonium. It seems likely that this title also was from the same late corrector, who then decided that the inscription would look better in red and so erased. The forms of the rather large uncial letters discovered in the erasure were too dim to admit of any judgment as to the character of the hand.

A third instance of this later hand might be doubted were it not for the juxtaposition of the other two cases. At the beginning of Joshua the first hand wrote και εγενετο μτα τῡ| τελευτην Μωσῃ in red and in a rather more ornamental style, with heavier strokes and enlarged points or dots at the extremities of some strokes. Yet he betrays his characteristic style in the form of the η, ν, μ, ο, υ, ω, and in two cases of the τ. The ε which he omitted in μετὰ has been supplied in red. The letter is very small and crowded between the lower parts of μ and τ, yet it seems that the writer of it was accustomed to an ε with heavy dots, the curve of which did not extend beyond a semicircle. Such an ε belongs to the hand in which the fragment of Paul's Epistles in the Freer Collection was written, a style of writing which I have referred to the sixth century.

The assignment of the inscription of Joshua to the third hand naturally suggests an examination of the inscription to Deuteronomy on p. 1.[2] It is the single word δευτερονομιον, in ink of a lighter brown shade than the first hand and having rather more elaborate ornamental strokes above and below than were used with the inscription to Joshua. Yet these strokes have not swing and grace enough to belong to the first hand. The letters of the name are somewhat smaller than the regular type and clearly reveal their origin. The awkward δ, τ, and μ, the variations in curve and shading of the three omicrons, the slightly longer, nar-

[1] Cf. Biblical World, Feb. 1908, p. 139; Gregory, Das Freer-Logion, p. 10.

[2] Cf. Amer. Jour. Arch. vol. 12 (1908), Pl. II; Gregory, Das Freer-Logion, p. 5.

rower υ, above all the ε with three heavy ornamental dots and the curve extending just to a semicircle, definitely prove that it is the third hand and to be dated in the sixth century.

To the right of the inscription of Deuteronomy there is a large and rather deep erasure, which I was able to freshen up enough to determine that three lines of uncial writing once stood there. The first line ends in ου, the second in τ. A few letters towards the end of the third line and two just under them were read with a sufficient degree of certainty for me to conjecture that the marginal note ended with Μωυσῆ τοῦ δούλου κῡ. This is in line with the addition to Joshua 1, 1 above discussed, and so seems to point towards the third hand. A very slight tinge of red, which seems discernible in the left end of the erasure, is doubtless to be traced to the washing off and erasure of a red cross at the beginning of this note and parallel to the cross still standing over the first word of the text. That cross consists of an horizontal line with a heavy dot at the left end, exactly like the one above the first word of Joshua. It is in clear red ink; then a slanting cross stroke was made in lighter red ink. The suggestion of Professor Gregory (Das Freer-Logion, p. 19), that later corrections so regularly show lighter ink because the corrector applied the blotting sand before the ink had an opportunity to become fixed, seems to me a very happy one. In any case I am inclined to ascribe the reference mark as completed to the third hand.

For those who are sceptical about the ascription of the title δευτερονομιον to the third hand, a comparison of the subscription δευτερονομιον on p. 118 is suggested. There both the color of the ink and the shape of the letters, though smaller, are characteristic of the first hand. The longer, narrower υ is accounted for by the smaller size of the letters. The first hand often makes υ longer and narrower when writing small letters at the end of the line. The correction to Josh. 24, 1, discussed above on p. 23, seems the only other probable instance of the third hand. I may, however, call attention to the peculiarly crude abbreviation mark over Ιλημ, p. 144, 2, 21.

2. Lection Marks

On pages 1[1] and 2 the lection marks αρχ (ἀρχή) and τε (τέλος) are written in cursive on the margins. The reading began with

[1] Cf. Amer. Jour. Arch. vol. 12 (1908), Pl. II; Gregory, Das Freer-Logion, p. 5.

Deut. 1, 8, ἴδετε· παραδέδωκα, as shown by a cross in the text. The end of the reading is not quite so certain, owing to the decayed condition of this portion of the leaf, but it probably came after τοῦ θεοῦ ἐστιν of 1, 17. On leaf 208 r, a of MS grec 243 of the Bibl. Nat. (a lectionary written in 1133 A.D.) the same reading is found, belonging to the service in honor of the τιή ἁγίων πατέρων (the Holy Fathers of the IV Council) on the 16th of July. Compare also Athen. Nat. 20, leaf 182 r, b. It is a reading of good length, dealing with the setting of judges over Israel, and so seems better adapted to the Jews, or to the early church still under Jewish influence than to the later church. It is worthy of note, however, that even at this early date the reading did not include the last clause of 1, 17, the Greek equivalent of "and the cause that is too hard for you, bring it unto me, and I will hear it." These two are the only reading marks in brown ink, but the writing does not resemble any of the three hands discussed above; and, while it is possible that one of them used a regular cursive hand in addition to the uncial type, no proof of such a fact or relationship can be given. It has seemed best to refer these two words to a fourth hand, though, as far as one can judge from five hastily written letters, the writing is as old or older than the third hand.

The fifth, sixth, and seventh hands (or the fifth and sixth) are all in jet-black ink and also present only marginal lection marks. The only instance of an addition to the text in black ink is an abbreviation mark over Ισλ, Deut. 13, 11 (p. 47, 1, 14). It was omitted by the first hand and supplied by a later reader. It obviously implies knowledge of Greek in the Coptic monastery at the time of the correction, whenever that was.

The question whether there were two or three of these hands in black depends on our decision in regard to the lection Deut. 18, 15 to 19, 21 inclusive (pp. 61–65). These are the only two instances of the lection mark ⲣ; they seem to overlap and so to be out of keeping with other lection marks common throughout the book. If I am right in distinguishing these two signs from the other reading marks, it gives us a long reading somewhat after the style of the one in Deut. 1, which I have just discussed. The subjects taken up in the passage are most appropriate for a lection; they include: 'the true prophet is to be heard; the presumptuous prophet is to die; the ordering of the cities of refuge; the privilege of them to be for the manslayer; the landmark is

not to be removed; two witnesses are necessary to convict; the punishment of the false witness.' I believe that this is a remnant of a very early system of lections,[1] and so consider that the marks came from the oldest of the hands using black ink. If so, hand five made but two marks in the MS.

The next hand, which I number the sixth, distributed a fairly complete system of lection marks throughout Deuteronomy. The mark is each time a slight curved stroke (ʔ) in black ink on the margin. There are 46 preserved; one seems to have been lost and one to have been carelessly omitted. Both the beginnings and ends of the lections are marked by the same unvarying sign. For that reason the number and extent of the readings are perhaps doubtful, but my tentative arrangement found support at so many points that I shall print it as first projected. The twenty-four lections are as follows:

1) Deut. 2, 23, καὶ οἱ Εὐαῖοι — Ὤγ ἐν Βασάν, 3, 10;

2) Beginning lost in lacuna between Deut. 5, 16 and 6, 18, end ἀπὸ προσώπου σου, 7, 1;

3) Deut. 7, 22, καὶ καταναλώσει — καὶ ἐλιμαγχόνησέν σε, 8, 3;

4) Deut. 8, 11, πρόσεχε σεαυτῷ — υἱῶν Ἀνάκ, 9, 2;

5) Deut. 9, 8, καὶ ἐν Χωρὴβ — χερσίν μου, 9, 15[2];

6) Deut. 10, 17, ὁ γὰρ κς ὁ θς — ἐν γῇ Αἰγύπτου, 10, 19;

7) Deut. 11, 6, καὶ ὅσα ἐποίησεν — ὡσεὶ κῆπον λαχανείας, 11, 10;

8) Deut. 11, 16, πρόσεχε σεαυτῷ — κς πρὸς ὑμᾶς, 11, 25;

9) Deut. 12, 4, οὐ ποιήσεται οὕτως — κλῆρος μεθ' ὑμῶν, 12, 12;

10) Deut. 12, 19, πρόσεχε σεαυτῷ — ὡσαύτως ἔδεται αὐτό, 12, 22;

11) Deut. 12, 30, πρόσεχε σεαυτῷ — πορεύεσθαί σε ἐν αὐτῇ, 13, 5;

12) Deut. 14, 1, οὐ φοιβήσεται καὶ οὐκ ἐπιθήσεται — ἐπὶ προσώπου τῆς γῆς πάσης, 14, 2;

13) Deut. 14, 20, οὐχ ἑψήσεις ἄρνα — οἷς ἐὰν ποιῇς, 14, 28;

14) Deut. 15, 9, πρόσεχε σεαυτῷ — αὐτὸ ὡς ὕδωρ, 15, 23;

15) Deut. 17, 6, ἐπὶ δυσὶν μάρτυσιν — ἐπ' ἐσχάτων, 17, 7;

16) Deut. 17, 12, καὶ ἐξαρεῖς — κατὰ πατριάν, 18, 8;

17) Deut. 19, 1, ἐὰν δὲ ἀφανίσῃ — εὖ σοι ἔσται, 19, 13;

18) Deut. 19, 15, οὐκ ἐνμενεῖ μάρτυς — ἀναθεματιεῖται αὐτούς, 20, 17;

[1] Cf. Origen, in I Sam. Hom. III, that an Old Test. lection was too long to be read at a single sitting.

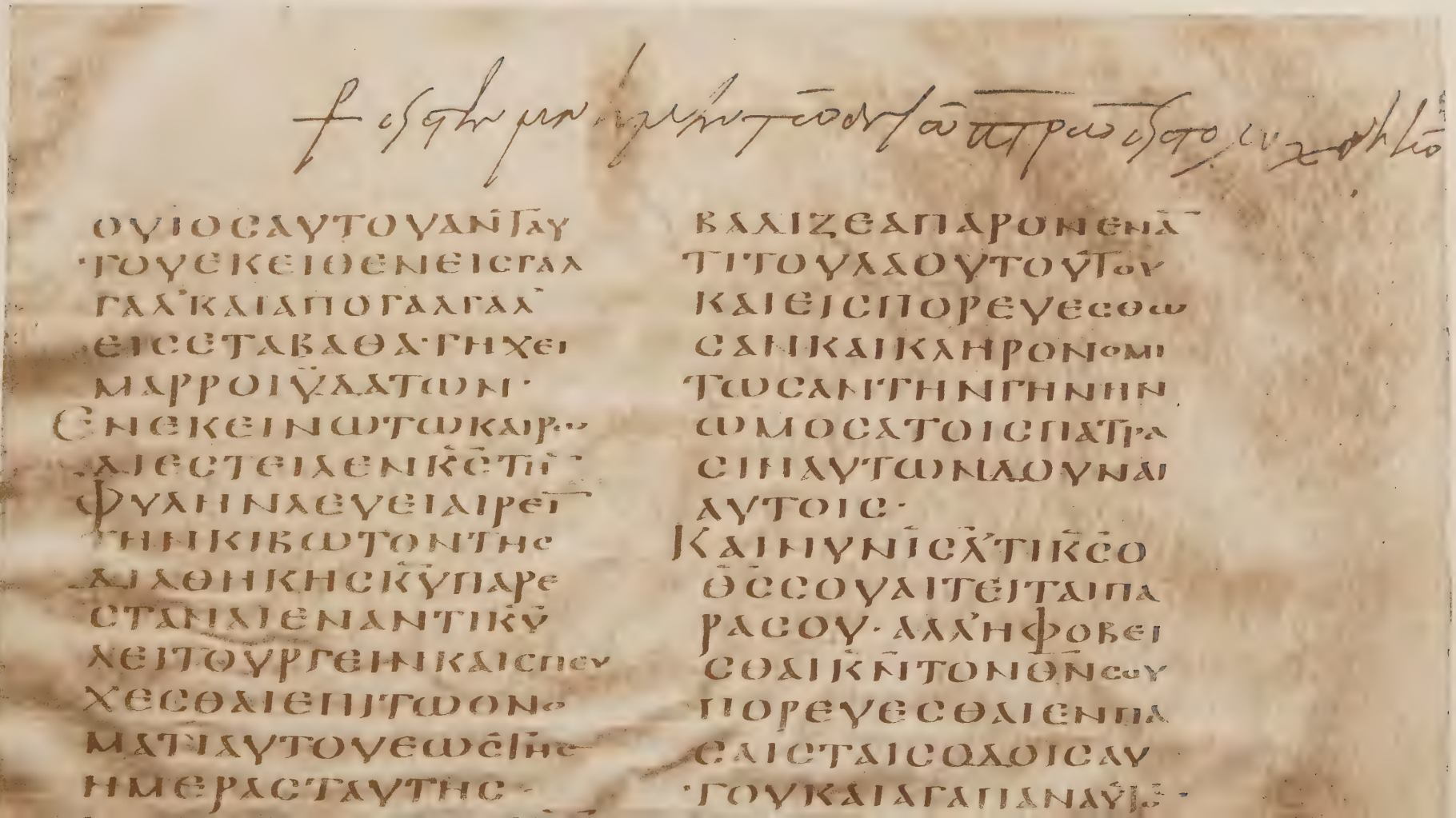
[2] The mark was placed in the margin opposite the beginning of 9, 16, but was made more definite by a smaller mark put under the word μου. Regularly the beginning or end of the lection falls before or in, never at the end of, the line before which the mark stands.

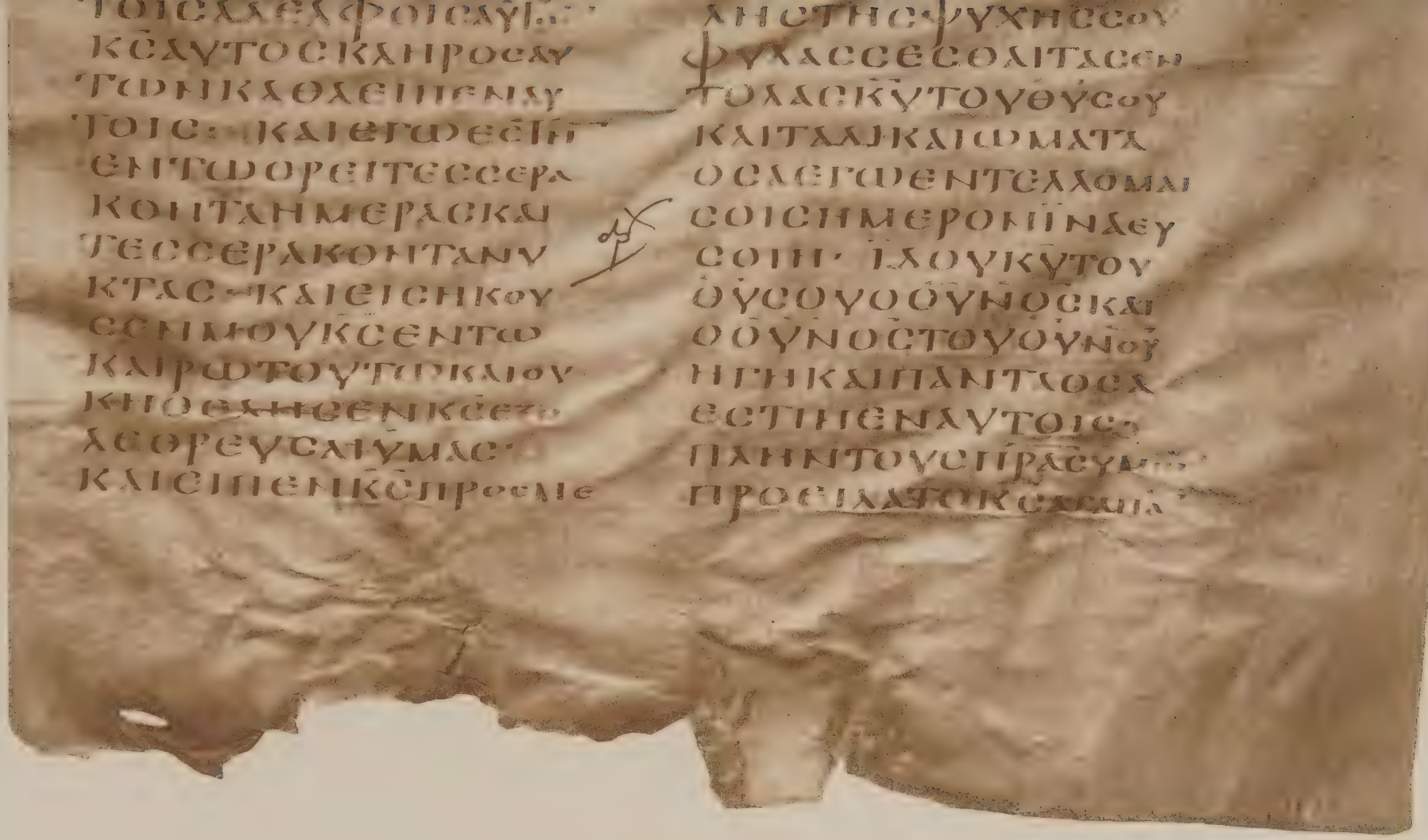
19) Deut. 21, 10, ἐὰν δὲ ἐξέλθῃς — ἐταπείνωσας αὐτήν, 21, 14;
20) Deut. 22, 13, ἐὰν δέ τις λάβῃ — οὐκ ἐμβαλεῖς, 23, 25;
21) Deut. 24, 5, ἐὰν δέ τις λάβῃ — τὸ ῥῆμα τοῦτο, 24, 22;
22) Deut. 25, 11, ἐὰν δὲ μάχωνται — ἐντέλλομαί σοι σήμερον, 27, 10 (the mark is a little high, but can refer only to this place);
23) Deut. 29, 2, καὶ ἐκάλεσεν Μωσῆς — (end mark wanting);
24) Deut. 30, 12, τίς ἀναβήσεται — κληρονομῆσαι αὐτήν, 31, 13.

Lection 1) does not seem very well chosen; it gives the conquest of tribes before entering Canaan; Lection 2), of which we have only the end mark, must have begun with chapter 6, and so contained the exhortation to obey the commandments; Lection 3) is the Lord's assurance of victory and an exhortation to obedience; Lection 4), 'Forget not the Lord'; Lection 5), the receiving of the tablets of the law; Lection 6), the greatness and justice of God; Lection 7), the punishment of those who broke the commandments; Lection 8), 'Do not worship other gods, preserve the law, and blessings will follow'; Lection 9), 'Worship the Lord in his holy place'; Lection 10), 'Forsake not the Levite, eat flesh as thou wilt'; Lection 11), 'Avoid strange gods and false prophets'; Lection 12), 'Disfigure not thyself, thou art a holy people'; Lection 13), the tithe; Lection 14), 'Give to the poor, servants are freed in the seventh year, sacrifice firstlings'; Lection 15), witnesses and punishment; Lection 16), election and duty of a king; the inheritance of the Levites; Lection 17), cities of refuge and the manslayer; Lection 18), witnesses, false witness, punishment; who shall go to war and how fight; Lection 19), the taking a captive as wife; Lection 20), on slander, adultery, rape, etc.; Lection 21), the newly married, pledges, manstealers, leprosy, justice, charity; Lection 22), the immodest woman, false weights, first fruits, tithes, the covenant, setting up the law and the altar; Lection 23), Moses' exhortation to the people; Lection 24), this law is not at a distance in heaven nor across the seas, but at hand; keep the commandments; Moses encourages the people and delivers the law to the priests.

Judged from the content, this arrangement of the lection marks seems to give a fairly probable set of church readings. Yet we must remember that but seldom does a passage which is marked prove conclusively by its character whether the beginning or end of a lection is meant. Perhaps the beginnings of lections 12, 18, and 24 and the ends of lections 2, 3, 5, 11, 15, 18, and 22 are most

Plate II.





DEUTERONOMY X. 6 - 15.

nearly established by this reasoning. The beginning of lection 23 is noteworthy because it agrees with a chapter division of the Massoretic and also of Codex Vaticanus, though the usual chapter beginning is one verse earlier; cf. also the beginning of lection 8.

Some support for this division of the readings is obtained from a comparison of an eleventh century cursive MS (Codex Bodleianus) H. & P. **136**, which is thus seen to be the remnants of a lectionary. The passages from Deuteronomy which it contains are as follows: 15, 6–10 (perhaps indicating that I have divided lections 13 and 14 wrongly); 17, 6 and 7 (= lection 15); 19, 3–7 (cf. lection 17); 19, 15–20 (cf. lection 18); 21, 10–14 (= lection 19); 21, 17–21 (no parallel); 22, 13–21; 22, 23–29; 23, 1–19; and 23, 21–25 (all correspond to lection 20); 24, 7 and 24, 10–16 (cf. lection 21); 25, 11–12 (cf. lection 22).

There is a slight resemblance also to some of the lections in a Palestinian Syriac Lectionary published by Agnes Lewis (no. 6, Studia Sinaitica, 1897), in which the second half of Lesson 45 (Deut. 11, 1–28) corresponds roughly to our lections 7 and 8, and the last part of Lesson 53 (Deut. 14, 1–3) is the same as our lection 12. The full treatment of this interesting system of lections would require better library facilities and more time than is at present available. A first-hand study of the many MS lectionaries noted by Swete (Introduction to O.T. in Greek), Gregory (Proleg.), and others would certainly be necessary, as I have not found the beginnings and ends of the selections given in the Catalogues by Lambros (Cat. Gr. MSS on Mt. Athos) and Gardthausen (Cat. codd. Gr. Sinait.), and I judge from the meagre statements in the second-hand authorities that little information is accessible.

The last and most interesting lection in the Washington MS is found on pages 35[1]–36 (Deut. 10, 14–21 inclusive). The beginning is marked by the word ἀρχ and the end by τε(λ) in the margin. For the latter at first a rough angular mark was made, which was at once washed off and τε written with the angular mark or a λ on its side placed above it. In the upper margin the same person wrote in a cursive hand the designation of the reading: ρ εις την μνημην τω̄ αγιω̄ πτρω̄ εις το λυχνηκō (for λυχνικόν), "to the memory of the holy fathers, for the evening reading." The writing may be dated at the end of the sixth century or early in the seventh. The lection is one of the few Old Testament lec-

[1] Plate II.

tions which continued to be read in later times. That may well indicate that it originated late also. It appears, with verse 19 omitted, as the only lection from Deuteronomy in the cursive lectionary, H. & P. **37**, also, with verses 19 and 21 omitted, in H. & P. **132**. Ms grec 243 of the Bibl. Nat. cites this by its first and last words as the third Old Testament reading for July 16th, in honor of the Holy Fathers of the IV Council. Compare above, p. 28, where the Greek Lectionary, Athen. Nat. 20, is also cited. It corresponds roughly to lection 6 in our previous list, but is longer. A fuller form of it, Deut. 10, 12–22, is found in Lesson 45 of the Palestinian Syriac Lectionary cited above.

We have here a portion of a lectionary in which the Old Testament has almost entirely given way to the New Testament. Compared with the wealth of lections given or implied in the previously discussed lection marks, this one is most meagre. As it is a part of the latest lectionary, so it is doubtless the latest to be inserted here, but we cannot decide whether the insertion was made by some visiting churchman or accompanied the adoption of this abbreviated Old Testament lectionary in the ancient home of the MS. It was already designated as a special reading for July 16th at that time. Its union with Deut. 1, 8–17 in later lectionaries does not, however, establish its use as a commemorative reading at the time when our fourth hand inserted its two lection marks. Whatsoever the occasion, this much is sure — the writer of the note, which I have designated as seventh hand, has left no traces of his work in the rest of the MS.

IV. TEXT PROBLEM

In taking up this last and most difficult section of my treatment of the MS, I feel even more keenly than before the liability to overestimate one's own discovery, but I must nevertheless state the facts as they appear to me. We have seen above that defects originating in the parent MS and difference in length of line suggested for it by the character and length of omissions, both convey the impression that Deuteronomy and Joshua formed separate and independent volumes in that parent. If this is true, it is almost inevitable that different text affiliations should be found in the two books. Such has proved to be the case, and I shall accordingly discuss the character of the text in the two books in separate sections, after I have first treated one peculiarity which they have in common; I refer to the presence of Hexaplaric readings.

In Deuteronomy the Washington MS (Θ) has 37 fairly well-attested Hexaplaric variants, in Joshua 39. This need not surprise us, for, judged by the same standard, Field's edition of the Hexaplar, the Vaticanus has over 50 Hexaplaric readings in Deuteromony, while the Ambrosianus has 85 in the small part of Joshua which it has preserved. Before using this evidence to condemn all existing MSS, it is necessary to sift it a little; for there are possibilities of error both in the transmission of this evidence and in its interpretation. It is apparent that Origen's marks for omission (÷) and addition (*) may have been sometimes interchanged in transmission or by Origen himself. Also Origen's Greek and Hebrew texts were both liable to error, and such errors, especially in the Greek text, might cause him to make changes in the Septuagint column of the Hexaplar, which would have been quite unnecessary, if he had had a better Greek text before him. For instance, if there were a purely accidental omission in Origen's Greek text, he would supply the missing part, presumably from Theodotion, and mark it *.....ϗ. Of course those Greek MSS which show the original text in such passages will appear Hexaplaric, though the important variants, which must occur in the case of all longer passages, will often defend them

against that charge. On the other hand, if Origen's Greek text contained interpolations, he might have retained them marked ÷ .....ϗ, instead of omitting outright. To decide, therefore, that a given reading is Hexaplaric, i.e. copied from Origen's Hexaplar edition, we must show that none of these changes have taken place.

On this basis the number of Hexaplaric variants to be attributed to Θ can be materially reduced. Taking Deuteronomy first, there are three supposed Hexaplaric variants, in which Θ is supported by A, B, F, Cod. Lugd. of the Itala, and nearly all Greek cursives. The readings with the Hexaplaric authority are: 3, 13, *καὶ τὸ κατάλοιπον τοῦ Γαλαὰδ ϗ, Arab 1, 2; 28, 19, εἰσπορεύεσθαί *σε ϗ.... ἐκπορεύεσθαί *σε ϗ, G; 28, 65, ÷ Κύριος ϗ, Syro-hex. These may be omitted from our consideration.

Likewise we may omit the following, in which Θ is supported by B, Cod. Lugd., and most of the Greek cursives: 6, 19, *Κύριος ϗ, Arab 1, 2; 7, 12, ÷ πάντα ϗ, Arab 1; 22, 8, ἐὰν ÷ δὲ ϗ, Syro-hex.; 26, 5, πολὺ ÷ καὶ μέγα ϗ, Arab 1; 26, 8, βραχίονι ÷ αὐτοῦ ϗ, Syro-hex.; 30, 18, ÷ ἧς Κύριος ὁ θεός σου δίδωσί σοι ϗ, G, Syro-hex., Arab 1.

The case is almost equally clear in regard to the following passages: 4, 22, Ἰορδάνην ÷ τοῦτον ϗ, G, Arab 1, 2; Θ omits, as do A, B*, Cod. Lugd., Lucianic and Hesychian cursives, 54, 75, etc.; 11, 25, ἐλάλησε *Κύριος ϗ, G, Arab 1; Θ has Κύριος, as have A, F, Cod. Lugd., and most Greek cursives (the Hex. cursive 72 omits); 15, 7, *ἐκ ϗ τῶν ἀδελφῶν, G; ἐκ is omitted only by B, 54, 75; 12, 7, τὰς χεῖρας *ὑμῶν ϗ, G, Arab 1; ὑμῶν is omitted only by B, A, and seven cursives, including the Hexaplaric 72.

Θ is also supported in three other Hexaplaric readings by A, F, and in two by A. All five readings are found also in 54, 75, while the Hesychian cursives give four, the Lucianic two.

There are left 19 Hexaplaric readings in which Θ is not supported by any of the other old uncials; of these, 14 are additions and 5 omissions, the latter of a single word in each case. We will take up the omissions first: 13, 15, ÷ πάντας ϗ, G, Arab 1; Θ, 54, 58, 75 omit; 16, 14, ÷ οὖσα ϗ, G; Θ, 53, 74, 75, 76, 106, 134 omit; 19, 8, ÷ Κύριος ϗ, Arab 1; Θ, Cod. Lugd., 54, 75 omit; 28, 2, ἀκοῇ, cf. Field; Origen, Philocalia, 26, 3 omits, as do Θ, 54, 58, 75; 28, 55, θλίψει ÷ σου ϗ, G, Syro-hex.; omitted by Θ, 22, 44, 46, 54, 57, 59, 73–77, 85, 106, 108, 118, 134. The agreement with 54, 75 in these

cases is noteworthy. This, added to the support of the Itala for no. 3, of the Lucianic and Hesychian cursives for no. 5, and of the Hesychian cursives for no. 2, makes it seem possible that there was older and better authority than the Hexaplar for these omissions.

There are left the 14 Hexaplaric additions in Θ to be discussed. Of these, six are of one word and three of two words each, and so lend small opportunity for attack. Furthermore, these additions, as wel as the five longer ones, are quite regularly found in the Lucianic, Hesychian, and other cursives; **54**, **75** are found in this group seven times. One of the longer additions is even found in B, but, as I shall show later, is nevertheless of Hexaplaric origin. In fact, I am inclined to call most, if not all, of these 14 cases Hexaplaric, and so to admit the possibility that some of the cases previously discussed may be Hexaplaric in Θ, even if older authority once existed.

I pass now to Joshua. Of the 39 Hexaplaric readings 35 are additions and only 4 are omissions. To take up the latter first: 1, 11, ÷*καὶ*ᵡ *ὑμεῖς*, Masius; *καὶ* is found in B, F, the Lucianic and Hesychian cursives, etc., but not in Θ, A, Cod. Lugd., **15**, **29**, **55**, **58**, **64**, **71**, **82**, **121**, **128**; it is rightly omitted; 6, 18, ÷*σφόδρα*ᵡ, Masius; omitted by Θ, A, F, Cod. Lugd., Lucianic and Hesychian cursives, etc. Furthermore, the equivalent of *σφόδρα* stands in the Massoretic text, so we ought to mark *.....ᵡ and assign the Hexaplaric reading to B; 6, 25, ÷*πάντα*ᵡ *τὸν οἶκον*, Masius; omitted by Θ, A, M, N, **58**, **59**, **82**, **121**, etc. The authority, though scanty, is old; 17, 16, ÷*τὸ Ἐφραίμ*ᵡ, G, Syro-hex.; omitted by Θ, A, Cod. Lugd., N, and most cursives except the Lucianic. This is best explained as an interpolation in Origen's Greek text. In none of these four cases are we able to establish with certainty an Hexaplaric influence in Θ.

In the case of the 35 Hexaplaric additions the matter is quite different. We can, indeed, deny Hexaplaric influence in 8, 1, **πάντας*ᵡ, Syro-hex., and 21, 35, **καὶ τὴν Δαμνὰ, καὶ τὰ περισπόρια αὐτῆς*ᵡ, Syro-hex., in both of which additions Θ is supported by A, Cod. Lugd., and many cursives. Similar is 13, 16, **ἡ*ᵡ, G, which only A and three cursives omit. It is possible also that some of the 11 Hexaplaric additions, which Θ has in common with A, may be defended as possessing older and better authority than the Hexaplar, especially as A seems to be remarkably free from Hexaplaric influence in the book of Joshua. But no defence

can be made for most of the 15 Hexaplaric additions which Θ is the only uncial exhibiting. These are all of Hexaplaric origin, and the case is not helped at all by the fact that the Lucianic cursives give the same additions in every instance.

The case may be summed up as follows: there are a small number of Hexaplaric additions to the text of both Deuteronomy and Joshua in Θ, but there are no certain proofs that it omitted words, because Origen had obelized them. It seems that a reason can be found for this anomaly.

In Joshua 24, 3 (p. 196, 1, 10), Θ reads *εν παση "Χανααν 'γη*; the Hexaplaric *Χαναάν* was inserted in wrong order, crowding out *τῆ*; the *διορθωτής* noticed the faulty order, and corrected by making two strokes before X and one before *γη*.[1] He did not, however, compare the parent MS, otherwise he would have discovered the omission of *τῆ*.

In Joshua 24, 24, Θ reads *κω̄ λατρευσομεν τω θω̄ ημων*; the Hexaplaric *τῷ θεῷ ἡμῶν* has been inserted in wrong order.

In Deuteronomy 30, 16, Θ reads *δικαιωματα αυτου· και τας εντολας αυτου*. The Hexaplaric *καὶ τὰς ἐντολὰς αὐτοῦ* has been inserted after *δικαιώματα* instead of before it. This mistaken order is found in only one other MS, the Lucianic cursive **82**.

Deuteronomy 23, 2, *οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν Κυρίου* is not marked by Field as Hexaplaric,[2] yet it was omitted by the first hand of B, A, and F. It is very probably an insertion in the Septuagint from the later Hebrew. In Θ this passage occurs before 23, 1 and with the variant *ανος̄ εκ πορνειας* for *ἐκ πόρνης*.

All of these changes in order were due to the same cause. The Hexaplaric variants in question were marginal notes written carelessly, perhaps in cursive, in the parent MS. Four instances of wrong order out of some 30 Hexaplaric additions should be enough to prove the case, but there is more evidence.

In Deuteronomy 10, 4, Θ adds *εν τη ερημω της εκκλησιας* for the Hexaplaric *ἐν τῇ ἡμέρᾳ τῆς ἐκκλησίας*. This senseless error points just as decidedly to a cursive gloss as the above.

In Deuteronomy 2, 13, Θ adds in correct form the Hexaplaric *καὶ παρήλθομεν τὴν φάραγγα Ζαρέδ*, though just above the proper name was spelled *Γαζερ*, and below, *Ζαρετ*. The Hexaplaric gloss

[1] I recall an instance of faulty order thus corrected in the Laurentian MS of Herodotus. The interpretation is certain, though similar cases are infrequent.

[2] G (Codex Sarrav. Colbert.) fails at this point.

was inserted without being accommodated to the surrounding text. It is possible, though not probable, that this phrase has authority other than the Hexaplar, for it appears in B, N^1, etc., as well as in the Lucianic cursives.

Another gloss to be explained similarly, whether we consider it all Hexaplaric or not, is in Deut. 12, 15, where Θ adds κατα την επιθυμιαν της ψυχης σου after φαγη κρεα, where it spoils the construction. It is a variant of the preceding εν πασῃ επιθυμια σου, with the Hexaplaric ψυχῆς added. It appears in the Lucianic and Hesychian cursives, etc.

It is possible that an erasure in Deut. 29, 27 (p. 100, 1, 20) was due to the influence of a gloss. The first hand wrote αρας τας, then erased and wrote the correct καταρας τας. ἀράς is a variant for κατάρας in M and Hexaplaric cursives. The copyist of Θ may have had the variant before him as a marginal note; yet it seems more likely that he carelessly omitted κατ, but saw his mistake in season to correct it.

In Deut. 31, 27 (p. 107, 2, 8) we find μου written with a σ above the μ, apparently both from the same hand. The μ was left without any sign of correction, which seems contrary to the custom of the διορθωτής. If μου were a possible reading, it also might be referred to a gloss of the parent, but under the circumstances it seems best to consider it a mere error of the scribe, but corrected in an unusual manner.

If my faith in my reading of the erasure, Josh. 7, 14 (p. 134, 1, 29), were a little stronger, I could claim another clearly proved gloss. At present we read κατοικους, but οικους, though clearly first hand, stands in an erasure. The copyist had first written κατα οικο, and I think the abbreviation mark for ν was added over the final ο, but it is just possible that he discovered his mistake of inserting α before he wrote υς of οικους, and so at once erased and corrected. οἶκον is the reading of B and some cursives, including the best of the Lucianic, while οἴκους is supported by A, F, the Hesychian cursives, and the Itala. οἶκον would therefore have been the gloss, and οἴκους the original text of the parent.

We may, I think, consider it established that there were in the parent MS glosses of an Hexaplaric character, though the number of them must remain somewhat doubtful. The evidence, however, seems strong enough to establish that all pure Hexaplaric material in Θ came from these glosses. Hexaplaric omissions

could have found a place among these as erasures or *dele* marks from the same scribe, but, as we have seen above, there is no conclusive evidence of such omissions.

Having settled the fact of the glosses, it is easy to determine their origin. Almost every one of them is still found in the Lucianic cursives; cursive **82** agrees once in an inverted order. In Deuteronomy one or two of the supposed glosses seem to have only Hesychian authority, but against the overwhelming evidence of the other cases I hesitate to suggest the possibility of two sources for the glosses.

1. Deuteronomy

The interest that the text of Θ will have for scholars depends primarily on its relationship to the older uncial MSS and the chief groups of cursives. This relationship I have determined by counting the instances of agreement. The numbers given will be found approximately accurate, for in counting, the books were divided into parts and the same relationship was found to be maintained throughout each book. Absolute accuracy was not considered of sufficient importance to warrant a repetition of the count.

In Deuteronomy the number of agreements and individual variants of the chief uncials are as follows:

Θ 677	B 883	A 383	F 336
ΘB 425	ΘBF 293	BF 84	ΘAB 256
ΘA 109	ΘAF 726	AF 461	ABF 543
ΘF 81	AB 100		

A good many interesting deductions can be drawn from this table, but a few must suffice. If we eliminate F from the computation, Θ agrees with A 835 times, with B 718 times, and stands alone 758 times. This is a remarkable showing and of itself practically suffices to prove that Θ presents an independent MS tradition. It is interesting to note also that the combination AF agrees with Θ almost twice as often as it disagrees (726 to 461), while the combination BF agrees with Θ $3\frac{1}{2}$ times as often as it disagrees (293 to 84). The close relationship of A and F is shown not only by the large number of agreements, but almost as strikingly by the comparatively small number of individual variants in each. There can be no question that they are closely enough related to allow the presence of many errors of common

origin. For this reason the combination AF has not often been considered of more weight by scholars than B without support. The independent position of Θ will make it possible to settle cases by weight of MSS authority, when all other means fail.

It is possible to test the value of these agreements by a comparison with the Itala. For Deuteronomy the only complete MS is the Codex Lugdunensis of the Heptateuch. A comparison of the first ten chapters with the variants considered above gives the following agreements:

It. ΘB	52	It. B	27	It. ΘBF	49	It. BF	9
It. ΘF	8	It. F	6	It. ΘAB	37	It. AB	8
It. ΘA	5	It. A	14	It. Θ	41	It. ABF	76
It. ΘAF	125	It. AF	27				

The remarkable feature of this table is the great preponderance of agreements between the Itala and the groups containing Θ over against the agreements with the groups unsupported by Θ. On the other hand, the large number of individual agreements between Θ, B, or A and the Itala is rather contradictory. It seems likely that the Cod. Lugd. is not an uncorrupted version of the Itala. This idea is definitely established by a comparison of the undoubted Hexaplaric readings found in the older uncials. Of these there are 13 found in It. and B alone, 3 in It. and A, 2 in It. and Θ, and 1 in It. and F. This evidence seems sufficient to establish the fact that Cod. Lugd. presents a version of the Itala corrupted by comparison with later MSS, which were probably somewhat related to B.

There are besides two fragmentary MSS of the Itala containing small portions of Deuteronomy. The Fragmenta Monacensia shows an undue number of readings characteristic of F, and so must be considered a corrupted version. The other, the Wurzburg Palimpsest, seems to be free from late changes and additions. A comparison of the three versions for the small portion where they are parallel gives the following results: Wurz. is opposed by the other two 19 times; Lug., by the other two 32 times; Monac., by the other two 40 times. On the assumption that all these instances are errors in the MS lacking support, the figures suffice to establish the Wurzburg Palimpsest as the purest source, but the proof can be made even stronger, for of the 19 cases in which it is supposedly wrong, three are uses of *iste* for

hic, i.e. African Latin and hence correct. Also in nine other cases it represents the Greek text better than does the version united in by its opponents. The remaining seven cases are simple omissions or natural MS errors and changes, though one, the omission of the preposition *in*, agrees with a Lucianic variant.

Though the portion of text preserved in the Wurzburg Palimpsest is small, its uncorrupted character makes it of especial value for comparison. The table of agreements, W being used for Wurzburg, is as follows:

WΘB	12	WB	4	WΘBF	6	WBF	1
WΘF	0	WF	0	WΘAB	7	WAB	1
WΘA	3	WA	1	WΘ	3	WBAF	10
WΘAF	19	WAF	2				

The preponderance of agreements with Θ supported by A or B shows the value of these combinations for determining the true text; the nineteen disagreements of Θ and W emphasize the fact that the agreements of this table are not due to some chance relationship between W and Θ. If we eliminate F from the comparison, we find that W, Θ, A, agree 22 times against B, and W, B, only 5 times against Θ, A. Furthermore, of the last five agreements, one is caused by an Hexaplaric gloss in Θ, and two are accidental omissions in W which chance to agree with B. W, Θ, B, agree 18 times against A, while W, A, agree only three times against Θ, B.

At the risk of being tiresome, I present also a comparison between our Greek uncials and the Itala, as established by the agreement of Wurz., Lugd., and Monac.: It. ΘAF, 5; It. AF, 1; It. ΘA, 3; It. Θ, 1; It. ΘB, 3; all others, 0. The shortness of the passage compared makes the evidence rather incomplete, but in the main it bears out the results already obtained.

The discussion thus far has dealt entirely with the relationship of Θ to the other old uncials, but its 677 variants not found in any of those uncials are equally deserving of consideration and are probably even more interesting to the scholar. In search of the origin of these variants I turned to the cursive MSS. I found that, if the few undoubted Hexaplaric glosses were omitted, there were practically no other agreements with the Hexaplaric cursives, but there were agreements with the Hesychian and Lucianic. This relationship was accordingly investigated, but to isolate the

question as much as possible, I counted only cases in which one of the three old uncials[1] agreed with either the Lucianic or Hesychian cursives against the evidence of the other two uncials. The agreements in five chapters of Deuteronomy follow; H stands for Hesychian, and L for Lucianic:

ΘL 14	AL 9	BL 39
ΘH 24	AH 19	BH 9

The most noteworthy fact is the Lucianic tendency of B. The Hesychian tendency of Θ is less marked, and what little significance it might have is removed by the fact that in all except one of the 24 cases, one or both of the cursives **54**, **75**, also agree. It seemed that we had here a clew worthy of investigation.

A comparison of Θ with these two cursives for all the readings of the first five chapters of Deuteronomy gives the following agreements: Θ, **54**, and **75**, 260 times; Θ and **75**, 27 times; Θ and **54**, 20 times; a total of 297 agreements to 70 disagreements. A comparison of all the 677 individual variants of Θ gave similar results: in 262 cases it agreed with both **54** and **75**, in 68 additional cases with **75**, and in 38 additional with **54**. We may, I think, safely assume that the cases of agreement between Θ and either one of the group **54**, **75**, were due to error or second parent MS on the part of the other member in that partnership. Thus we can conclude that the common parent of **54** and **75** contained 368 of Θ's readings, which are not found in the other old uncials. The full significance of these figures is seen if one compares them with the table of agreements and individual variants of the chief uncials on p. 38.

In some 32 cases Θ is supported by **54**, **75**, alone, to rely on the evidence of the Holmes and Parsons[2] edition, and in many others the only additional authorities to join the group are the Hesychian or Lucianic cursives, or both; less often we find N, **18**, **32**, **53**, **55**, **56**, **58**, **59**, **71**, **128**, or Arm. **1** also agreeing. Usually but one or two of these last-mentioned MSS are found in the select group for any given reading.

[1] F had to be omitted in order to get any comparative evidence on the other three. It has no individual tendency towards either group; yet when combined with B against Θ, A, it sometimes has a Lucianic tendency, but combined with A alone, an Hesychian.

[2] I have used the Holmes-Parsons numbers for the cursives in so far as I refer to them by number.

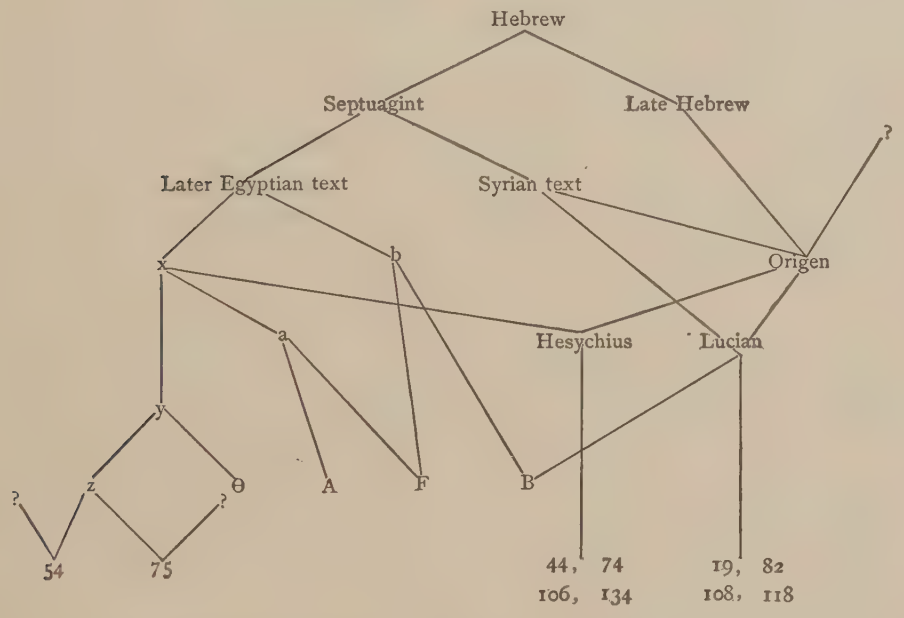
It will perhaps aid us in getting a clear understanding of the problem to enumerate the cases where Θ is supported by **54**, **75**, alone: 3, 7 *πάντα* omitted; 3, 12 *δέδωκα* for *ἔδωκα*; 4, 3 *πάντα* omitted; 4, 6 *τὰ δικαιώματα πάντα*, order; 4, 42 *ἀπὸ* for *πρὸ*; 5, 14 *προσήλυτος* + *καὶ*; 7, 15 *αὐτὰς* for *αὐτὰ*; 11, 17 *τὰ ἐκφόρια* for *τὸν καρπὸν*; 12, 10 *τῶν* omitted before *κύκλῳ*; 13, 14 $\overline{\text{Ισλ}}$ for *ὑμῖν*; 16, 2 *οὗ* for *ᾧ*; 17, 5 *ἐκείνην* + *τοὺς ποιήσαντας τὸ ῥῆμα τὸ πονηρὸν τοῦτο πρὸς τὰς πύλας σου*; 18, 13 *τέλειος* + *δε*; 18, 20 $\overline{\text{ανος}}$ for *προφήτης*; 19, 8 *Κύριος*[2] omitted; 19, 12 *τὸ αἷμα* for *τοῦ αἵματος*; 21, 18 *φωνὴ* for *φωνὴν*; 22, 1 *αὐτοῦ* omitted; 22, 15 *γυναικὸς* for *παιδὸς*; 22, 24 *ἡ νεᾶνις* for *τὴν νεᾶνιν*; *ὁ* $\overline{\text{ανος}}$ for *τὸν ἄνθρωπον*; 24, 13 *ἐλεημοσύνη ἔσται σοι*, order; 24, 21 *τῷ ὀρφανῷ καὶ τῷ πτωχῷ καὶ τῷ προσηλύτῳ*, order and one member added; 25, 5 *αὐτῆς* omitted; 26, 15 *σου τοῦ ἁγίου*, order; 27, 25 before 27, 24; 28, 1 *ἐὰν ἀκοῇ ἀκούσῃς τῆς φωνῆς Κυρίου τοῦ θεοῦ σου* omitted; 28, 12 *τὰ ἔργα τῶν χειρῶν σου πάντα*, order; 28, 60 *ὧν* for *ἣν*; 29, 5 *ἀπὸ τῶν ποδῶν ὑμῶν οὐ κατετρίβη*, order; 29, 7 *ἦλθεν* for *ἐξῆλθεν*; 30, 16 *σου*[1] omitted.

These are for the most part important variants; note particularly 17, 5, which is the equivalent of the Hexaplaric addition *οἵτινες ἐποίησαν τὸ πράγμα τὸ πονηρὸν τοῦτο ἐπὶ τὴν πύλην*, which is found in A, F. The Hexaplaric addition is doubtless from Theodotion's translation; Θ, **54**, **75**, show exactly the differences, which we would expect in an independent translation, and must be considered the original Septuagint. B and its followers show the same defective text, which Origen used. Hardly less interesting is 28, 1, where, of the two parallel sentences found in A, F, B and its followers omit one, Θ, **54**, **75**, the other. The composite character of the text in A, F, is thus quite apparent.

I might add to the evidence above given ten instances in which, owing to error or omission in **54**, readings of Θ are supported by **75** alone, and three instances in which for similar reasons it is supported by **54** alone. Thus we have 45 ancient variants in Deuteronomy, evidence for which is found only in this group.

The question that at once arises is whether **54**, **75**, represent a MS copied from Θ or from some ancestor of Θ. The probability that Θ was preserved during most of its existence in a Coptic monastery and but once in its earlier history came in touch with another Greek MS of the Hexateuch, renders it extremely improbable that it had any descendants. Also the character of the vari-

ants above cited do not suggest that we have merely errors of Θ copied and preserved in later MSS. There are also abundant other proofs to establish this position. None of the pure inventions of Θ, as 8, 18, appear in **54**, **75**; similarly a goodly number of changes in order and short omissions of Θ are not found in the two cursives, which also have no difficulty with the text where Θ fails or is unintelligible, because of its defective papyrus ancestor. Further, we find some instances where B, Θ, **54**, **75**, or A, Θ, **54**, **75**, are the sole authorities for a variant, and as a final proof even Θ is omitted from this select company at times. In fact, the combination B, **54**, **75**, is rather frequent, but is usually supported by other cursives. The text relationship for Deuteronomy must therefore be somewhat like the following diagram:



The number of MSS between Θ and y, or similar members of the diagram, is not estimated; there were doubtless several in most cases. This outline sketch attempts to show only the most general relationships of the chief MSS and groups, from which we may hope to reconstruct the common Egyptian text of the second century. Minor variations, such as the Lucianic glosses in Θ, have been disregarded.

If there is any foundation for such a grouping of the MSS as that just given, each one of the witnesses to the common Egyptian

text is liable to preserve for us some good variant not found elsewhere. That this is true in regard to Θ, I shall try to make clear by citing a few of its unique variants.

1) In 2, 5 Θ reads *ου γαρ μη δωη υμιν απο της γης αυτων ουδε βημα ποδος*. B, F, read *δω* and A, *δωσω* (Itala, *dabo*) for *δωη*. The use of *οὐ μή* with a subjunctive or a future indicative in the sense of an emphatic future with *οὐ* needs no mention. *δωσω* of A is an old correction of the unusual *δώῃ* by one who knew correct Greek, and *δω* of B, F, is the same or an error by omission. *δώῃ* is likewise preserved in Deut. 28, 24 and 25 by all good MSS and in 13, 17 by F. The form occurs rarely elsewhere in the Septuagint and also in the New Testament; cf. Buttmann, Gram. N. T. Greek, p. 46.

2) In 19, 15 B, A, F, etc., read *καὶ κατὰ πᾶν ἁμάρτημα καὶ κατὰ πᾶσαν ἁμαρτίαν*. That these are variant translations for a single expression in the original Hebrew (cf. Bertholet, Hand-comm. zu Deut. p. 62, that the double expression in the Massoretic was due to a gloss) was seen both by Lucian and Hesychius, for *κατὰ πᾶσαν ἁμαρτίαν* is omitted by cursives **19, 53, 74, 76, 106, 108, 118, 134, 136.** Θ alone omits *κατὰ πᾶν ἁμάρτημα*, but is presumably correct, for the Itala also omits one of the parallel expressions.

3) In 20, 15–16 Θ, though probably wrong, is nevertheless instructive. It reads: *ων κς ο θς σου διδωσιν σοι· κληρονομειν την γην αυτων· ιδου δη απο των πολεων των εθνων τουτων ων κς ο θς σου διδωσιν σοι κληρονομησαι την γην αυτων ου ζωγρησεται απ αυτων παν εμπνεον*. Of the duplicate expressions many Greek MSS seem to omit the second, together with *ιδοὺ.....τούτων*, the Massoretic Hebrew, with A, F, and a few cursives, omit the first. Furthermore, *τῶν ἐθνῶν* is marked by the Syro-hexaplar and Arab. 1 as an Hexaplaric addition. The most natural explanation is that Θ shows the full form of the Hexaplaric addition, which crept into the text from a gloss and so without accommodation to the neighboring sentences. It is, however, conceivable that the original Hebrew was guilty of this repetition. In any case, Θ defends the reading of A, F, against the much longer omission of B and its followers.

4) In 2, 37 occurs the name *Ιαρβοκ*, which appears as *Ἰαβόκ* regularly in the Septuagint MSS, as also in Θ elsewhere. The Massoretic is יַבֹּק. As *ρ* and *β* often interchange in older MSS, the form in Θ may stand for an accommodation to the Hebrew or

have arisen through dittography in the Greek. It is also possible that the strange form arose from dissimilation — through the influence of some similar name as Ἱερμούθ, modern Jebel Yarmuk, or the doubtful Ἀρβόκ of Deut. 3, 14. This name, which appears as Ἀργόβ in B^{ab}, A, F, etc., following the Hebrew, has made trouble for the commentators (cf. Bertholet, Hand-comm. p. 12). B*, 108 seem the only support for the form Ἀρβόκ in this passage, for by contrast Θ here has Ἰαβοκ. It looks a little as if the original Septuagint form were Ἰαρβόκ, which would then have to be compared with the form which Θ presents in 2, 37. In Josh. 15, 13 Θ omits the name. The geographical problems involved I do not undertake to discuss.

5) Another interesting spelling of a proper name is found in 10, 6. Θ reads Μεισαδαγ for Μεισαδαί of all other Greek MSS. The Massoretic form is מוסָרָה (cf. Num. 33, 31). As the interchange of ר and ד was easy, the Greek perhaps represents the original letter in that case, but it is badly at fault in the transliteration of the accusative ending *āh*. The form in Θ implies that the Hebrew parent of the Septuagint had a final guttural, such as ח, which might easily appear as an error for the Massoretic ה. The γ, if original in the Greek text, could easily pass into ι.

6) In 4, 21 Origen's Greek text read Κύριος ὁ θεὸς δίδωσιν and he inserted *σουˣ; cf. Sarrav. Colbert. The Hexaplaric addition is omitted by A, F, but retained by B. Θ has υμων, the original Greek before an omission forced Origen to correct.

7) In 28, 59 Θ reads και νοσους πονηρας και πικρας. Most other Greek MSS have πιστάς for πικρας, a senseless accommodation to the equally inappropriate late Hebrew נֶאֱמָנִים. Origen, Phil. 26, 2, wrote πλείστας, which Hesychius copied either from him or his source, cf. cursives 44, 55, 74, 76, 106, 134. Cod. Lugd. of the Itala, however, gives *acervas*, i.e. *acerbas*, and so proves that Θ is right. The original Hebrew may have read מרים, which was corrupted into נֶאֱמָנִים under the influence of the preceding and parallel נֶאֱמָנוֹת.

The following readings, though not in this class, deserve mention:

8) In 34, 8 the accepted text of the Septuagint reads καὶ ἔκλαυσαν οἱ υἱοὶ Ἰσραὴλ τὸν Μωυσῆν ἐν ἀραβὼθ Μωὰβ ἐπὶ τοῦ Ἰορδάνου κατὰ Ἰερειχὼ τριάκοντα ἡμέρας. The equivalent of ἐπὶ

τοῦ Ἰορδάνου κατὰ Ἰερειχώ does not appear in the Massoretic text. Of these κατὰ Ἰερειχὼ seems an addition made in accord with 34, 1, while the rest appear a rather lame addition at best. But Θ, the Hesychian cursives, and 75, 59, have the variant ἐν τῷ πέραν τοῦ Ἰορδάνου. This is the correct description, though it may have been taken from Deut. 1, 5, where stands the mistranslation "On this side Jordan" in our English Bible, a change made in order to remove the proof that Moses did not write the book. The failure of this phrase in the Hebrew of 34, 8 and its contortion into a meaningless expression in most of the Greek MSS is additional proof of the age of the attempt to defend the Mosaic authorship of the Pentateuch, or rather its character as a contemporary chronicle of the beginning of Israel. The fact that in Joshua 5, 10 the same expression is omitted by the Massoretic text, A, Θ, the Lucianic cursives, and the Itala, though preserved by B, F, and the Hesychian cursives, requires a similar explanation.

9) Another much plainer instance of the accommodation of some Greek MSS to a corrected version of the Hebrew is found in Deut. 28, 12. The section deals with the blessing of Israel for obedience, and prophecy of its coming greatness and power. The Hebrew closes the twelfth verse with the prophecy "Thou shalt lend unto many nations, and thou shalt not borrow," a statement which has been true since before the Christian Era, but in Θ, A, F, and most Greek cursives stands the addition, which every one knew had not come true: καὶ ἄρξεις σὺ ἐθνῶν πολλῶν, σοῦ δὲ οὐκ ἄρξουσιν. This expression Origen obelized (cf. Sarrav. Colbert.), and his corrected text is found in B* and 58, as well as in Cod. Lugd. of the Itala, and is followed by Swete. This one instance is enough to render us suspicious of the text of B, when not otherwise supported. Deuteronomy 15, 6 shows the full form of the prophecy in all MSS.

Before passing final judgment on the text of Deuteronomy in Θ, a comparison of its readings with the other Versions and the Church Fathers would be necessary, but so complete an investigation would carry me too far and involve too great delay, if I should make the attempt in this publication. As a hint, however, of what such a comparison will show, we have the results of a partial examination of the Itala, given above, and I add here a brief summary of the evidence to be drawn from the New Testament for the following passages:

1) Deut. 4, 35; Θ, B, F, etc., have ἔτι against ἄλλος in A and Cyril. Alex. supported by Mark 12, 32;

2) Deut. 19, 15; Θ, A, F, most later MSS, and II Cor. 13, 1 have σταθήσεται against στήσεται in B, 16, 29, 53, 55, 83;

3) Deut. 21, 23; Θ, N, 54, 75, the Hesychian cursives, etc., and Gal. 3, 13 have πᾶς ὁ κρεμάμενος; B, A, F, Lucianic cursives, etc., omit ὁ;

4) Deut. 27, 26; Θ, B, 54, 75, the Hesychian cursives, etc., have ποιῆσαι against τοῦ ποιῆσαι in A, F, the Lucianic cursives, etc., supported by Gal. 3, 10. As Origen, Phil. 9, 1, also has the article, this would seem to be a Palestinian-Syriac text, whereas the original Egyptian text omitted the article;

5) Deut. 29, 4; Θ, B, etc., supported by Rom. 11, 8, have ὦτα against τὰ ὦτα in A alone;

6) Deut. 29, 18; Θ, B, and the cursives have ῥίζα against ῥίζα πικρίας in A, F, and Hebr. 12, 15;

7) Deut. 29, 18; Θ, B^{ab}, F^{1}, etc., have ἐν χολῇ against ἐνοχλῇ in B*, A, F*, 29, 54, 59, 82, and Hebr. 12, 15;

8) Deut. 30, 14; Θ, A, F, etc., supported by Rom. 10, 8, have ἐγγύς σου against σου ἐγγὺς in B, 18;

9) In the same passage F and 53 alone omit σφόδρα with Rom. 10, 8;

10) Deut. 31, 6; Θ, A, F, 54, 75, the Hesychian and Lucianic cursives, etc., supported by Hebr. 13, 5, have οὐ μὴ against οὔτε $μὴ^{1}$ in B and a few cursives;

11) Deut. 31, 6; Θ, 29, 54, 56, 58, 75, and 77 have οὐδὲ μὴ against οὐδ' οὐ μὴ in A, G, the Hesychian and Lucianic cursives, etc., supported by Hebr. 13, 5; B, F, and some cursives have οὔτε $μὴ^{2}$; thus A shows the Palestinian-Syriac reading, Θ, the Egyptian, and B, F, a slight corruption of the latter;

12) Deut. 32, 43; Θ, F, the Hesychian and Lucianic cursives, etc., supported by Hebr. 1, 6, have καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ against ..... πάντες υἱοὶ θεοῦ in A, 18, 54, 58, 64, 75, 128, 154, 167, 221; B omits πάντες but has υἱοὶ, thus showing a derived form of the same error, which arose in some Egyptian ancestor of A, 54, 75, through an interchange with the end of the following stanza; the latter appears in Θ, the Hesychian and Lucianic cursives, etc., as πάντες υἱοὶ θεοῦ, though B, A, F, 54, 75, and a few other cursives have πάντες ἄγγελοι θεοῦ. I am inclined to think that the New Testament here shows the original form of

the Septuagint, as we must otherwise explain that Θ has a single Palestinian reading; I have found no signs of such a tendency in my study of the text of Θ. Psalm 96, 7, προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ, which is often cited as the original of Hebr. 1, 6, is merely another imitation of Deut. 32, 43, and so gives additional evidence in support of the reading just adopted.

The evidence presented is rather scanty for establishing any general conclusions, but what there is seems to defend the excellence of the text in Θ. It is noteworthy that Θ does not seem to show a Palestinian text or to have been changed by New Testament influence, as seems probable for A and F.

2. Joshua

In taking up the text of Joshua we are somewhat handicapped in our comparison by the fact that less than twelve chapters are preserved in F, and this fragment shows a text quite different in character from that found in the previous books. Yet a comparison of the chief uncials for these chapters was made, with the following results in individual readings and agreements:

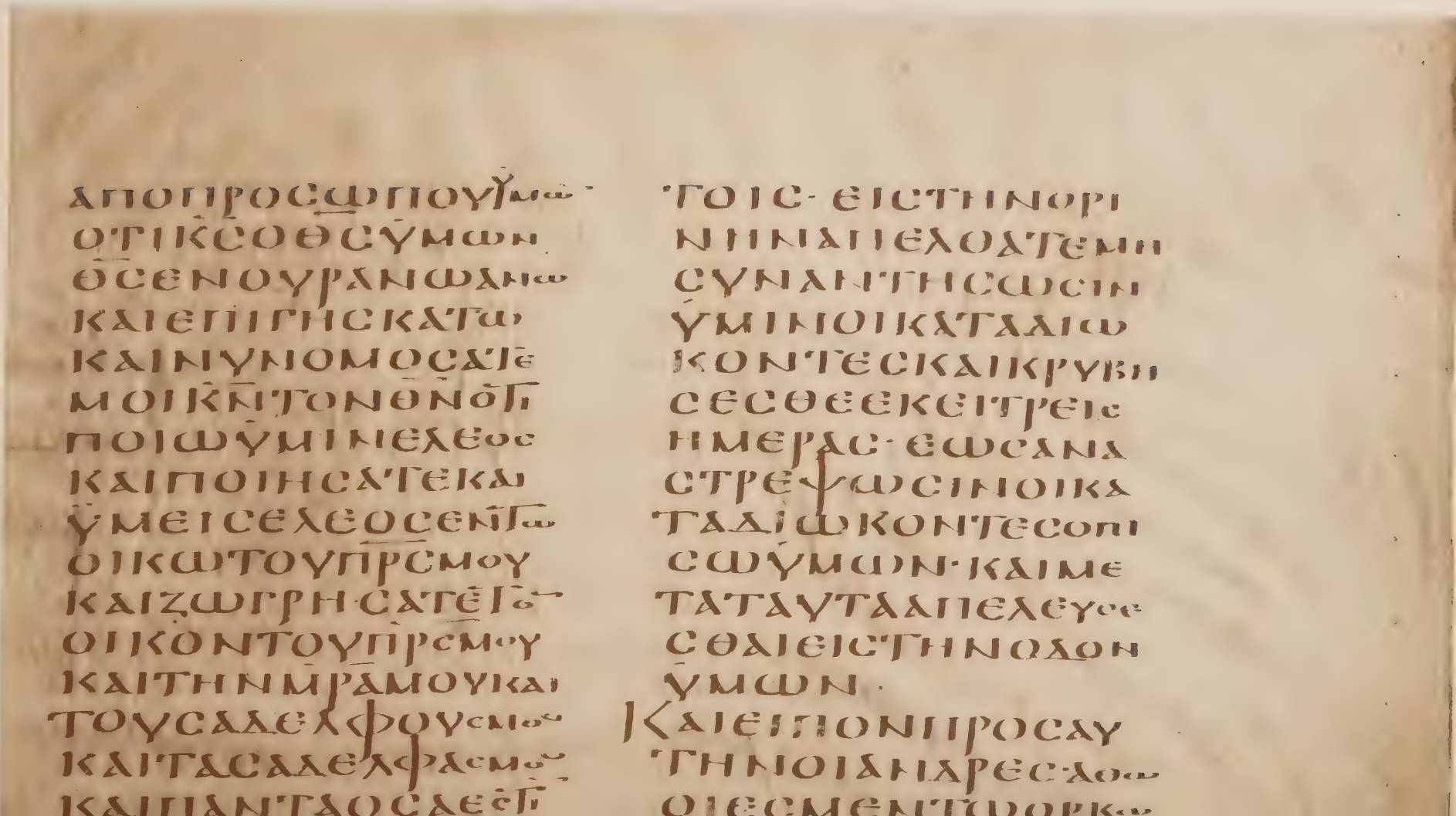
Θ	84	B	266	A	104	F	250
ΘB	31	ΘBF	73	BF	90	ΘAB	206
ΘA	108	ΘAF	219	AF	28	ABF	64
ΘF	35	AB	25				

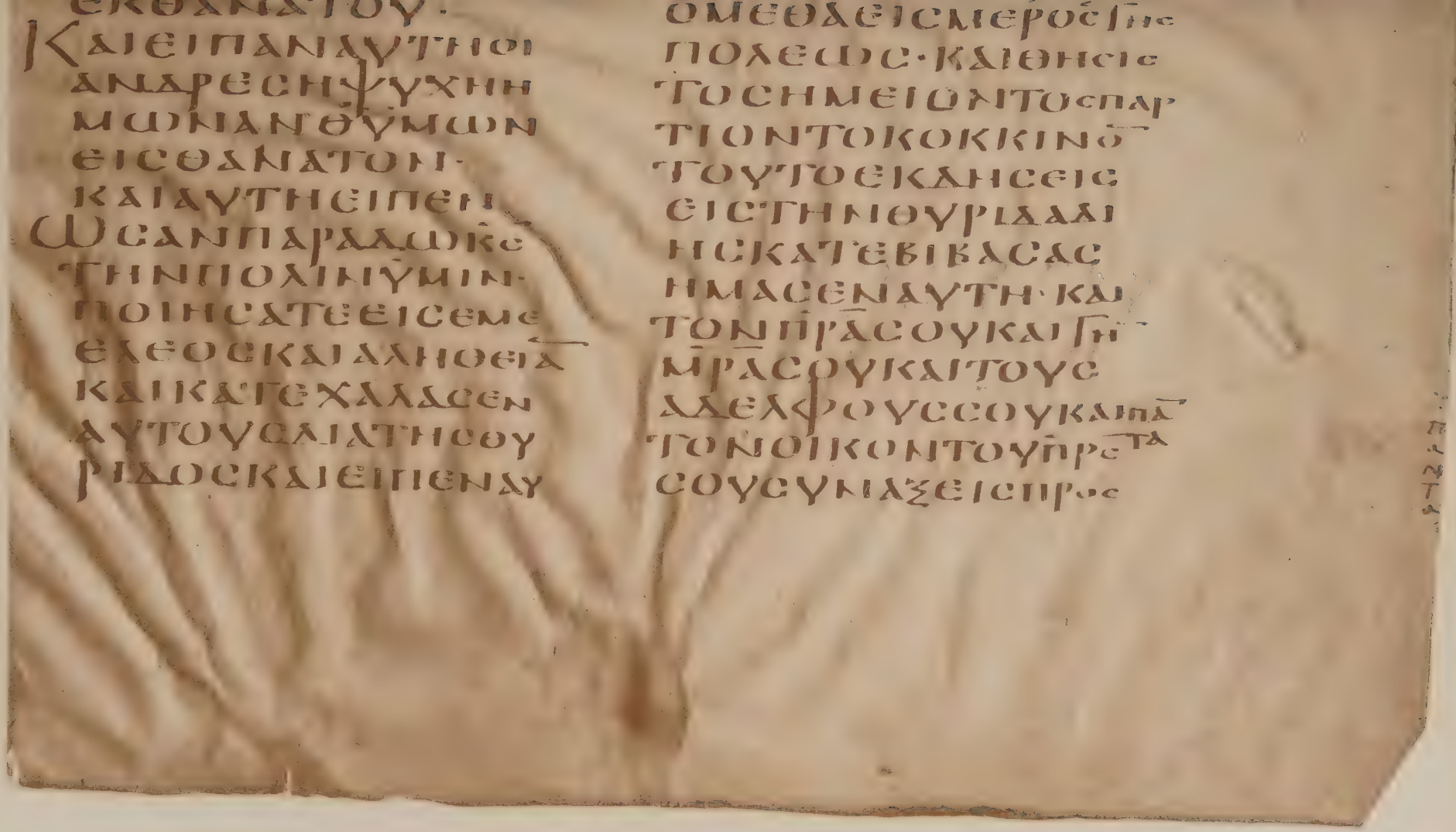
It is plain that F stands much nearer B than in Deuteronomy, and is consequently farther removed from A and also from Θ. The value of the agreement of Θ, A, F, is increased by this lack of close relationship, but the text problem as a whole is made more difficult. A comparison with the results obtained for Deuteronomy does not help us much on the text character of Θ, though we can see that it has moved closer to A and farther from B.

Omitting F from the calculation, and extending our survey over the whole of Joshua, gives the following table of agreements:

	Names	Rest of Text	Total
Θ	169	177	346
A	176	251	427
B	451	453	904
ΘA	309	424	733
ΘB	35	218	253
AB	24	147	171

Plate III.





JOSHUA II. 11 - 18.

The reason for the separation of the names from the rest of the text is apparent from the different proportion of agreements. The table shows that B is even more individual than in the preceding book, while Θ and A are less so. It is particularly in the names that B shows its singular character; otherwise its text is not so different in quality from that shown in Deuteronomy. Θ and A stand closer together than in Deuteronomy, but still represent fairly independent traditions, as is shown by the 253 agreements between Θ and B. Yet even though we allow for the shortness of the book, the small number of individual variants, when compared with Deuteronomy, is remarkable in Θ. Undoubtedly that is mostly accounted for by its closer relationship to A, but partly by the smaller number of trivial variants in the parent Egyptian text, if the names be omitted from consideration. On the whole it seems that the agreement of Θ and A should continue to outweigh B slightly as evidence for establishing the original Septuagint text of Joshua. The value of B is most prominent in the regular text; the problem of the names will be treated later.

As a check on these results, I have again compared the Itala, though in Joshua we are forced to rely on the Codex Lugdunensis alone. A comparison of the first five chapters gives the following table:

It. ΘB	3	It. B	9	It. ΘBF	13	It. BF	15
It. ΘF	1	It. F	10	It. ΘAB	54	It. AB	3
It. ΘA	15	It. A	1	It. Θ	1	It. ABF	8
It. ΘAF	19	It. AF	0				

More than one half of the agreements of It. with B and F find their chief or only support in the Hesychian cursives, and some, especially the agreements of It. and F, are clearly Hexaplaric. Besides, It. shows two supposedly Hexaplaric additions not found in the uncials. This apparent Hexaplaric, Hesychian strain weakens very materially the evidence of the Cod. Lugd. of the Itala. As we have seen above, F, because of its erratic character, has little independent value, but serves to strengthen the evidence of B or Θ, A. The few agreements of F with Θ or A singly gain little or no support from the Itala. Our interest must lie chiefly with the other three uncials. The agreements are: It. B, 24; It. ΘB, 16; It. ΘA, 34; It. Θ, 2; It. A, 1; It. AB, 11. This evidence is probably slightly unfavorable to Θ and A when not combined,

as is shown by a comparison of Joshua 23 and 24, which gives these results: It. B, 34; It. ΘB, 25; It. ΘA, 47; It. Θ, 6; It. A, 5; It. AB, 16. In spite of the fact that the agreements of It. and B seem to contain some Hesychian readings, we can on the whole maintain our previous judgment; Θ, A is rather better evidence than B, but B outweighs either of the others singly.

Turning now to the cursives, we find the relationship quite different from that existing in Deuteronomy. I have considered only the agreements of each of the old uncials with either or both the Lucianic and Hesychian cursives, when the other uncials oppose. The results for the first five chapters follow:

ΘL 5	AL 1	BL 9	FL 21
ΘH 5	AH 2	BH 7	FH 35

It is noticeable further that the agreements of Θ, L or Θ, H are trivial ones, such as different spellings, order, etc. There is evidently no Lucianic or Hesychian strain in A or Θ. The agreements of the Hesychian and Lucianic cursives with F are most noteworthy, those with B somewhat less so. To fully comprehend this relationship we must note that the combination B, F agrees with each of the two groups of cursives eleven times in the same five chapters. This indicates rather strong Lucianic and Hesychian tendencies in B as well as in F. A goodly share of the Lucianic and especially of the Hesychian readings in F are long Hexaplaric additions. Those do not often appear in B, which is regularly characterized by omissions rather than by additions. On the basis of the agreements with F we may infer that both the Lucianic and the Hesychian recensions were considerably Hexaplaric, as also in Deuteronomy, and that in the case of the Hesychian this tendency was much more marked in Joshua.

A comparison throughout Joshua of all the readings of Θ which lack other uncial support gives similar results for that MS. In these 346 cases Θ is supported by the Lucianic cursives only 39 times, of which all the important variants have been discussed above as Hexaplaric glosses introduced into the parent of Θ through a Lucianic source. With the Hesychian cursives there are 60 agreements, of which quite a number are identical with the Lucianic glosses just mentioned. Considering the fact that the Hesychian recension must have been closely related to the Egyptian common text, the number of these special agreements is

rather small, and probably argues against any indebtedness of Θ to Hesychian sources.

The relationship of Θ to **54**, **75**, is quite different from that found in Deuteronomy. Of the special variants of Θ just discussed only 61 are supported by either or both **54** and **75**, and of this number 41 are also supported by the Hesychian or Lucianic cursives. About one half of the remainder represent good variants. The real meaning of this change in text relationship from Deuteronomy is seen by a comparison of these cursives with F. Of the 35 agreements between F and the Hesychian cursives above noted, 20 are supported by **54**, **75**, and these are mostly Hexaplaric additions. The conclusion seems unavoidable that in Joshua **54** and **75** are rather strongly under the influence of an Hesychian or similar Hexaplaric source. This precludes any near relationship to Θ.

Although the absolutely individual variants of Θ are much less numerous than in Deuteronomy, they present some interesting readings. As examples we may note the following:

1) In 8, 5 Θ reads προς την πυλην for πρὸς τὴν πόλιν. This may be a mere sound error, but as the context shows that Joshua had just sent chosen soldiers around behind the city, there would be a real point in telling the rest to advance to the gate. The uncommon use of the singular and the influence of the accepted Hebrew text would be sufficient reasons for a change to πόλιν, even if πύλην had been original in the Septuagint.

2) In 9, 20 Θ reads και κν̄ αυτων ουκ επερωτησαν. The addition of αὐτῶν improves the sentence and has no foundation in the Massoretic Hebrew.

3) In 10, 12 and 21, 24 Θ gives the proper name Ιαλων in place of Αἰλών of B and its followers. A has Αιλων in 10, 12 and II Chron. 28, 18, but Ιαλων in Josh. 21, 24. The form seems too well supported to be considered a mere transposition. The Massoretic form is אַיָּלוֹן, which, without vowel pointing, Αἰλών of B may represent. The modern name is Jālō, which supports Θ and A. The original Septuagint was probably Ιαλων or Αιαλων. Αἰλών is either a variant form of the same name (cf. Josh. 19, 43, where Θ, A, and the Massoretic give this form), or is a Hebrew corruption due to the influence of the name of a judge of Israel (cf. Judges 12, 11 and 12). Other Greek variants are found in I Sam. 14, 31; I Chron. 6, 69; 8, 13.

4) In 13, 15 Θ reads και εδωκεν Μωυσης τοις υιοις Ρουβην. Most Greek MSS have τῇ φυλῇ for τοῖς υἱοῖς, but the Lucianic cursives and a few others have τῇ φυλῇ (τῶν) υἱῶν in imitation of the Hebrew. We thus seem to have proof of two early versions in the Hebrew and their combination in the Massoretic.

5) In 14, 4, καὶ οὐκ ἐδόθη μερὶς ἐν τῇ γῇ τοῖς Λευείταις, Θ omits ἐν τῇ γῇ, perhaps a careless omission, but the words seem a needless repetition introduced into the Hebrew text perhaps as an explanatory gloss.

6) In 14, 7 Θ reads $\overline{\alpha\nu o\varsigma}$ του $\overline{\theta\upsilon}$ for ὁ παῖς τοῦ θεοῦ of B, the Lucianic cursives, etc., and δοῦλος Κυρίου of A, the Hesychian cursives (ὁ δοῦλος), etc. The Massoretic Hebrew, עֶבֶד יהוה, supports A, which is perhaps indirectly indebted to that influence. ὁ παῖς Κυρίου is the regular designation of Moses in this book, cf. 1, 13; 11, 12; 12, 6; 13, 8; 18, 7; 22, 2; 22, 5 (παῖς is a Septuagint equivalent of עֶבֶד). But τοῦ θεοῦ is made certain by the agreement of B and Θ, therefore it seems probable that the less common designation ἄνθρωπος τοῦ θεοῦ (cf. Deut. 33, 1; Josh. 14, 6) is original in this passage. It is, of course, possible that the form in Θ is due to the influence of the preceding sentence (14, 6), but it does not seem likely that the designation of Moses would have been changed so abruptly without reason, and the combination ὁ παῖς τοῦ θεοῦ is elsewhere unsupported. The form in A and the Hesychian cursives is quite certainly due to a transfer of epithets in translation. δοῦλος Κυρίου is a common designation of Joshua, David, and others. It appears to have been a favorite form in the later Greek translations and was inserted by Origen where it seemed to be needed; cf. Josh. 1, 1, discussed on p. 25. It was not applied to Moses except in these late additions to the text of the Septuagint.

Other interesting variants in Θ are τας πολεις for τὴν πόλιν Ἀρβόκ in 15, 13 (cf. μητροπολις in A) and $\overline{\kappa\varsigma}$ ο $\overline{\theta\varsigma}$ for Κύριος in 24, 7. In 10, 31 πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ for πᾶς Ἰσραὴλ μετ' αὐτοῦ is found in cursive 75 as well as in Θ.

An interesting reading for the light it throws on the development of the text is found in 5, 15. Θ, A, the Lucianic cursives, etc., read ἐφ' ᾧ συ ἔστηκας ἐπ' αὐτοῦ ἅγιός ἐστιν. B, with some cursives, omits ἐπ αὐτοῦ and has νῦν in the place of συ. F and 54 have συ νῦν, and the Hesychian cursives omit both words. The corruption started in the Hebrew or was due to a mistranslation

of it. The Massoretic text has אַתָּה = *συ*, while *νῦν* stands for the Hebrew עַתָּה. B, with its followers, either represents a changed Hebrew text or is due to a misunderstanding of the regular form. That this mistake stood in the original Septuagint is not impossible, but it does not seem very probable, inasmuch as Cod. Lugd. of the Itala has *tu*.

It remains to consider the subject of the names in Joshua. The striking differences in text between A and B are too well known to need description. Θ in the main sides with A, often showing a better text, sometimes a less accurate one. We are thus enabled to establish a new text of the names a generation or more older than either A or Θ. These forms are in turn somewhat supported by G, N, and a large list of cursives, although the latter are usually so corrupt that some imagination is necessary in order to discover the likenesses. It is possible that this agreement represents only the Hexaplaric correction of the names, though it would be surprising to find so consistent an accommodation to that text in Θ and especially in A, both of which MSS otherwise show few certain Hexaplaric changes. B has regularly less support for its forms; very rarely it agrees with G, more often with the Lucianic or Hesychian cursives. The real problem before us is to determine why Θ agrees with A nine times as often as it does with B in the forms of names, but less than twice as often in the rest of the text. This can be explained only on the basis of a systematic correction applying only to the names in the one group or the other. If we place that correction in the Θ, A group, we must refer it directly or indirectly to Origen on account of the frequent agreement of G. This would force us to suppose a second correction of some of the forms in a common ancestor of Θ and A, or if there were but one correction, it must have been made under the influence of a combination of Hexaplaric material and a second independent adaptation to the current Hebrew. It is certainly easier to suppose that the correction took place in an ancestor of B. Furthermore, the exaggerated and strange forms found in B and in many of the later cursives, just because of their wide range of disagreement, seem to imply that proper names could not be copied without serious errors. But this is true only of the cursive MSS; in the uncials errors were less likely than in the Hebrew. To this we must add that the copying of MSS of the Septuagint was in the hands of the

Jews until well into the first century A.D. To such copyists the forms of Hebrew names would be familiar, even if they no longer understood the language. Under these circumstances it does not seem likely that the majority of the Greek MSS of the Septuagint in Origen's time presented such excessive variations in the forms of proper names as are shown in the later cursives, especially as we cannot suppose monastic schools for copying from dictation to have existed until well down to that period. Judged by the example of the later MSS, it seems quite evident that the wide divergence in the forms of names in B and A may well be explained on the basis of a cursive ancestor for the one or the other. Yet A cannot be the one because of its support by Θ and the Hexaplaric MSS. The evidence seems to point, therefore, to a cursive influence in B, though that cursive tendency may indicate nothing more than an editorial revision of the names in some ancestor. It would take me too far from my real subject, if I should take up here the proofs of a cursive ancestor to be derived from the errors in names found in B. The mere statement that such proofs are easily apparent must suffice. Neither are the forms in B defended by support from any of the older MSS. Not even its nearest relative, F, supports it in the small number of names preserved. The evidence follows.

In 11, 8 Θ has Μασρεφωθμαιμ; A, Μασρεφωθμαειμ; F, Μασρεφωθμαιθ; B, Μασερων. The evidence of A and F establishes Θ as correct for that group, and the same form except for the vowels is found in the Massoretic. The form in B has some connection with *Mazeroth* in Cod. Lugd. of the Itala.

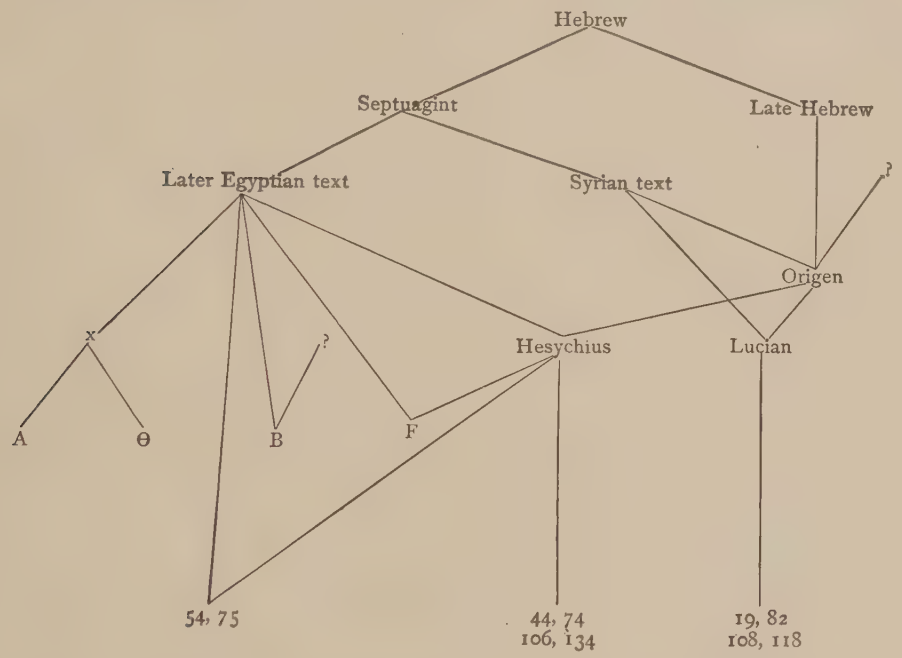
In Josh. 11, 16 Θ and A have Ναγεβ (= Massoretic נֶגֶב); F, Αγ.β; B, Αδεβ; Cod. Lugd. *Achel.* The Itala shows an error due to interchange of names, though the first letter had probably been lost in its parent. The loss of ν initial was due to the preceding τηv (γηv) and might occur in any Greek MS. The change of γ to δ in B is unsupported. It is interesting to note that B gives the same name in 10, 40 as Ναβαι, perhaps for Ναβαιγ = Ναβεγ; if so it is a sound error by transposition. A, F, Θ, have Ναγεβ. In 12, 8 B and F spell the name correctly, while A and Θ have lost the initial ν owing to a preceding ἐν found also in F but omitted entirely by B. In 15, 19 all have the correct form.

In Josh. 11, 17 Θ, F have Ααλακ with the Massoretic הַחָלָק, including the article; A, Αλακ; but B, the Hesychian cursives, and Cod. Lugd., Ἀχέλ.

In Josh. 11, 22 the variations are more numerous but easier to explain. Θ has Αεδωθ; F, Ασηδωθ; B, Ασελδω; A, Αδωθ; Cod. Lugd., Asdoth; Massoretic, אַשְׁדּוֹד. The original Septuagint was Ἀσεδώθ. The similarity of σ and ε in uncials caused omissions of either one or both. In B the λ is due to dittography of δ, and the omission of θ was a piece of carelessness; cf. also Josh. 15, 46–47.

In Josh. 12, 5 Θ has Σερχα; F, Σελχα; A, Ασελχα; B, Σεκχαι; Massoretic, סַלְכָה. F has the correct form, and B is the one difficult to explain; cf. also Josh. 13, 11; Deut. 3, 10, Ἐλχά; I Chron. 5, 11, Ἀσχὰ.

In Josh. 12, 12 Θ and F have Εγλων with the Hebrew; A, Εγλωμ; B, Αιλαμ; Cod. Lugd., Aelam. The error in B and the Itala is due to the substitution of a more common name, Αἰλάμ, king of Gezer. In 15, 39 A has again Εγλωμ, while Θ reads Αγλων, probably for Αιγλων, as the interchange of αι for ε is



rather common. B has Ιδεαδαλεα. The Lucianic cursives support the form Ἐγλών in both passages. In Josh. 10, 3–34 the Septuagint has Ὀδολλάμ.

There are besides a few names in which F agrees with B against A, but in all of these cases Θ supports B, F, showing that the error in A is purely individual. Although F breaks off just

before the long lists of names begin, it seems clear that it would agree regularly with Θ, A against B, but would show no tendency to support the individual errors of Θ or A. With these few hints as to the relative value of the older uncials in the matter of proper names, the subject must be left for the present.

The evidence brought by our new MS, Θ, to the question of the relationship of the older MSS and groups of MSS for Joshua is less complete and satisfactory than in Deuteronomy. The preceding diagram, without attempting to indicate minor influences, will show in a general way the interrelationships as they have been suggested by the preceding discussion.

V. COLLATION

The following explanations will assist in understanding the collation.

Swete's text (Old Testament in Greek, Cambridge, 1901) has been made the basis of the collation.

The paragraph sign (¶) indicates a chapter or paragraph division in the MS. The collation is paragraphed to correspond, except that two or more paragraph signs may be printed on the same line in case no text variants occur between them. In case paragraphs do not coincide with section beginnings, the first words are given.

Words or letters illegible or missing because of decay of the parchment are enclosed in square brackets. Letters only partly legible are distinguished by a dot placed below.

Abbreviations, punctuations, and apostrophes are given in so far as they occur in the variants, but none besides. Spaced dots on the line indicate number of letters omitted or erased, with spaces now blank.

Variants are printed as they occur in the MS, without accents or breathings. For ease of reference, word-division and capitalization of proper names has been introduced.

The different hands are indicated by Arabic numerals on the line following *man.* Repeated occurrences of a word in the same paragraph are distinguished by a numeral placed above and to the right.

Ordinary variations in the order of words, the addition of the article, and variations in spelling are shown by printing all the words involved as they occur in the MS. In the case of long or awkward transpositions the abbreviation *tr* is used. Changes in the position of the article between parallel or connected nouns are shown by printing all the nouns involved, or by giving also the equivalent in Swete's text.

All erasures discovered were indicated, even when the passage in its final form was certainly written by the first hand. This was not intended to include the mere smoothing of rough spots in the parchment before writing, but may have done so in some cases.

The different variants in a section are separated from each other by a heavy black-faced upright line with spaces before and after. A light, unspaced perpendicular shows the ends of lines in the MS, in so far as they occur in the variants.

Section numbers are punctuated with a period before and after, to avoid confusion with other numerals used. The punctuation of the variants is usually the Greek colon.

The plus sign (+) is used to mark inserted words or phrases together with the word immediately preceding. In case the preceding word or phrase contains a variant, it is printed but once and the two variants are separated by a comma preceding the plus sign.

The Latin abbreviations in the collation are either those commonly used or are easily intelligible.

To assist in referring to the facsimile, the page, column, and line where each chapter begins is marked.

DEUTERONOMIUM

Inscr δευτερονομιον man 3.

Caput I

p. 1, 1, 1

1. Ουτοι (⊀ sup O man 1 (?) et 3, et in sup marg litura 3 lin; in ult fortasse leg .μ.υ..τ....υλ.υ | .υ=Μωυση του δουλου | κυ) | και Γοφολ> pro Τοφολ. **3-5.** |[κα]ι | μηνος| | Μω[υσης]| | π[α]ντα | αυτω κς| προς αυτους· μετα| το παταξαι αυτον| Σηων βασιλεα των| Αμορ-ραιων τον κα|τοικησαντα ε[ν Εσε|βω]ν και [Ωγ βασιλεα]| της Βασα[ν του κατοι]|κησαντα [εν Ασταρωθ]| κα[ι εν Εδραειν εν]| τω [περαν του Ιορδανου]|. **5.** Μωσης. **6.** ορι. **7.** επιστραφητε+ου| | απαραται | εισπορευεσθαι| | του μεγαλου ποταμου| pro του ποταμου του μεγαλου. **8.** αρχ add man 4 in marg, et ante ιδετε· add ⊀ | παραδεδωκα| pro παραδεδωκεν | πορευθεντες pro εισπορευθεντες | τω Ισαακ> | τω Ιακωβ>. **9.** ειπον pro ειπα. **10.** ημω| pro υμων | εσται | σημερον (ρ in marg man 1 aut 2). **15.** εκατονταρχους· +και| πεντηκονταρχους|. **16.** καιρω| | |διακουεται | |υμων² | κρινεται| pro κρινατε | δικαιως | αδελφου· | |ανα⁴ | προση|λυτου αυτου. **17.** ε|πιγνωσεσθαι pro επι-γνωση | κρισει·| | |[και] κατα τον μεγα| [κρινεις] ου μη [υπο|στειλη π]ροσω[που| ανου ο]τι η κρισις| [του θυ εστιν κ]αι το| [ρημα ο εαν η σ]κληρο| | ε(=τελος) add in marg man 4 | ανοισεται| | αυτο·| pro υμων².

18. ¶ | τους παν|τας pro παντας τους | ποι|ησεται.

19. ¶ | ειδεται | |του ορους. **20.** ειπον pro ειπα | υμας|+εν τω καιρω εκει|νω λεγων· | υμων pro ημων. **21.** υμων pro ημων bis | υμων | αναβαντες | κλη|ρονομειτε pro κληρονομησατε | ον | διλιασητε·|. **22.** αναγγειλα|τωσαν pro απαγγειλατωσαν. **23.** δω|δεκα pro ιβ'. **24.** ηλθον. **25.** ελα|βον. **26.** |ηθελεται pro ηθελησατε | του om ante θυ. **27.** διεγογγυσαται| pro διεγογγυζετε | μει|σειν | και add ante εξολεθρευ|σαι. **28.** ημων pro υμων¹ | αφ ημων·| pro υμων² | καρδιαν +ημων| | πολυ+και ισχυ|ρον· | ημων pro υμων³ | πολις| | εορακα|-μεν. **29.** ειπο| pro ειπα. **30.** ημων pro υμων¹ | υμιν pro ημιν | Αι|-γυπτου· pro Αιγυπτω. **31.** ει|δεται· | οδον ορους του Αμορραιου om |

ετροπο|φορησεν | τροποφορησαι | εις om ante ην^{2}. 32. υμων pro ημων. 33. |πορευεται pro προπορευεται | εμπροσθεν pro προτερος | |δικνυων | πορευ|εσθαι. 34. |και ηκουσεν. 35. τῡ̄| γην την αγαθην ταυ|την. 36. προσκι|σθαι. 40. οδον τῡ̄ in marg tamen man 1. 41. εναν|τιον pro εναντι | |πολεμησωμεν και| ποιησωμεν pro πολεμησομεν | |αυτου τα πολεμικα| | ανεβητε pro ανεβαινετε. 42. ειπε pro ειπον | πολεμησε|ται·.

43. ¶. 44. |κατεδιωξεν pro κατεδιωξαν. 45. καθεισαντες| εκλαιεται | του θεου ημων om. 46. ε̄|εκαθησθαι^{1} | |ενεκαθησθαι·^{2} | εκει om.

Caput II

p. 6, 1, 23

1. ¶ om. 2. ¶. 4. παρα|πορευεσθαι | υμας^{2} om | add o (partim scr) post σφοδρα·. 5. δωη pro δω | υιοις om | δε|δωκα τω Ησαυ pro υιοις Ησ|αυ δεδωκα. 6. αργυριου om | αγορασαται | φαγε|σθαι· | ληψεσθαι | πιεσθαι·. 7. πολλην| pro μεγαλην. 8. ημων pro υμων | Αιδων pro Αιλων | Γαισειων pro Γασιων.

¶ ante και^{3} | επιστραφεντες| pro επιστρεψαντες | |παρηλθαμεν οδο̄| ερημον. 9. και^{1} om | εχθραινεται| | |υμιν απο της γης| αυτων. 10. ισχυρο̄| pro ισχυοντες. 12. το προ|τερον· | οι υιοι| | εδω|κεν pro δεδωκεν. 13. υμεις om | παραπο|ρευεσθαι | Γαζερ$^{>}$ pro Ζαρετ^{1} | Ζαρεδ| pro Ζαρετ^{2}.

14. ¶ | και om ante οκτω | η γενεα· | αποθνησκοντες om | |κ̄ς̄· pro ο θεος. 15. μεσου om | διεπεσον·|.

16. ¶ | επειδη| pro επει | διεπεσον. 18. παραπορευη pro παραπορευση | γην Σηειρ$^{>}$ pro Σηειρ. 19. |προσαξεται | |των υιων | εχθραινεται | μηδε pro και μη | συναψη|ται. 20. Ζοζομμειν· pro Ζοχομειν. 21. |εθνος + και | δυνατον| pro δυνατωτερον υμων | απο pro προ | εως της ημερας ταυτης om. 22. οι υιοι pro τοις υιος | |εξετριψεν pro εξετριψαν.

23. ¶ | κατωκο̄ῡ| pro οι κατοικουντες | Ασηρωθ$^{>}$ pro Ασηδωθ | |απο pro εκ. 24. τας χει|ρας.

25. ¶ | |ωδεινας pro ωδινες.

26. ¶ | |Κεδμωθ$^{>}$ pro Κεδαμωθ. 27. ουκ pro ουχι | η pro ουδε. 28. δωση| pro αποδωση. 29. εως + αν|. 30. Σηων om | παρελθιν|.

31. ¶ | εν|αρξαι + κληρω.

32. ¶ | βασιλευς Εσεβων om | εις add ante Ιασ|σα·. 33. ημω̄^{1} +

|εις χειρας ημων| | επαταξα|μεν pro επαταξεν. 34. κα|τελειπαμεν ζωγρι|αν·. 35. |προενομευσαμε̄| pro επρονομευσαμεν. 37. εις γην pro εγγυς | |Αμμαν, pro Αμμων | συγ|κυρουντα | χιμαρρω| pro χειμαρρου | Ιαρβοκ> pro Ιαβοκ | πολις| | ορινη | |ημιν κ̄ς̄ ο θ̄ς̄ ημω̄·|.

Caput III

p. 11, 1, 2

1. ¶ | επιστραφεντες| pro στραφεντες | Ωγ> pro Γωγ | της Βασαν | ημω̄| pro ημιν | Εδραειν·. 3. κα|ταλειπειν.

4. ¶ | συνκυρουντα om | βασιλειας pro βασιλεως. 7. παντα om.

8. ¶. 9. επωνο|μασαν pro επονομαζουσιν | |Σανειωρ>. 10. |αι πολεις | Εδραειν | |βασιλειας pro βασιλειαι | τη om ante |Βασαν·. 11. απο pro υπο | Αμ|μαν pro Αμμων | πηχεω̄| bis | ευρος + αυτης. 12. |εκληρονομησαμε̄| pro επρονομευσαμεν | |παρα το χειλος pro επι του χειλους | του ορους| του Γαλααδ> | δεδωκα| pro εδωκα. 13. |Ωγ> pro Γωγ | την περιχω|ρον | Αργοβ> + και | |την pro γην | λογισθη|σονται· pro λογισθησεται.

14. ¶ | τ̄η̄| περιχωρον | Ιαβοκ| pro Αρβοκ | Γαρ|γασει pro Γαρτασει | αυτο pro αυτας | Βασαν Αβωθ| pro Βασσεμαθ Ανωθ. 16. εδωκα pro δεδωκα | Αρνων + με|σου του χιμαρρου οριο̄| | Ιαβοκ| + και | χιμαρρους. 17. Μαχα|ναραδ> pro Μαχαναρεθ | απο pro υπο | |της pro την.

18. ¶ | προ|πορευεσθαι. 19. κτηνη πολλα| | εν add ante αις. 20. |υμων pro ημων | αυ|τοις (αυ in ras man 2 aut 3, υ̣μ̣ῑ| τοις man 1) | επα|ναστραφησεσθαι|.

21. ¶ | Ιησου pro Ιησοι | |εορακασιν | ο θεος ημων² om | διαβαινεις συ|. 22. φοβηθησε|σθε pro φοβηθηση, + απ αυτων· | υμων αυτος| πολεμησει υπερ pro ημων αυτος πολεμει περι. 23. εναντιον om. 24. κ̄ε̄ κ̄ε̄·| pro Κυριε ο θεος | εποιησας| + κατα τα εργα σου. 25. ορος| + τουτο. 26. υπεριδεν. 27. κορυ|φην pro κορυφη | και om ante ιδε|. 28. τω Ιη|σου· pro Ιησοι | και om ante κατισχυσον | κατακληρονο|μηση pro κατακληρονομησει | εορακας.

Caput IV

p. 14, 2, 17

1. ¶ om | και πολυπλασιασθητε om | ημων pro υμων. 2. προσ|θησεται pro προσθησεσθε | α|φελειται | φυλασσεσθαι | |ημων pro υμων

| οσας pro οσα. 3. εορακα|σιν | παντα om | ημων| pro υμων² | υμων· pro ημων². 4. προσκειμενοι (σ sup man 2) | ημων pro υμων. 5. ειδετε | |ποιησαι + υμας | υμις| εισπορευεσθαι | κληρονομησαι| pro κληρονομειν. 6. φυλα|ξεσθαι | ποιησε|ται | των εθνων | τα δικαιωματα| παντα. 8. εναντιον| υμων pro υμιν.

9. ¶ | φυλαξε pro φυλαξον | εορακασιν | αποστησατωσᾱ| pro αποστητωσαν. 10. |εκλησιασον | οσας pro ας | |διδαξωσιν· pro διδαξουσιν. 11. προσ|ηλθατε | |εκ pro εως | φωνη μεγαλη om. 12. ην om | υμις| | ηκουεται· pro ηκουσατε | ειδεται. 13. α|γειλα pro ανηγγειλεν | τας add ante δυο.

14. ¶ | εμοι | υ|μας αυτα | εισπο|ρευεσθαι. 15. φυλαξεσθαι | ομοιωμα ουκ| ειδατε. 16. αυτοις pro εαυτοις. 18. οσα pro α. 20. υμας pro ημας | εκ γης Αιγυπτου om | κα|μεινου | εν|κληρον pro ευκληρον.

21. ¶ | υμων pro σου | υμων pro σοι. 22. δια|βαινεται + τον Ιορδα|νην· | κληρονο|μησεται.

23. ¶ | |προσεχεται | υμεις| pro υμιν | επιλαθησθαι| | ποιησεται pro ποιησητε | συνεταξεν + σοι|.

25. ¶ | εναντι κυ pro εναντιον κυριου. 26. α|πωλεια | απολεισθαι| | διαβαινεται| | κληρονομησαι + αυ|την | πολυχρο|νιειτε man 3 (?), πολυχρονιοι ητε man 1 | εκτριβησεσθαι|. 27. κατα|λιφθησεσθαι | υμας κ̄ς̄². 28. λατρευσε|ται | ουδε pro ουτε ter. 29. |ζητησεται | υμων·| pro ημων | ευρησεται | |εκζητησεται pro εκζητησητε | θλι|ψι. 30. ευρουσῑ| pro ευρησουσιν | εσχατων| pro εσχατω. 31. ου|κ¹ (κ man 2 in marg). 32. του| ακρου | ηκουστε. 34. εποιησεν + κ̄ς̄. 35. ειδεναι pro ειδησαι. 37. υμας + παρα πᾱ|τα τα εθνη·. 38. και¹ om | εχις|. 39. και γνωση σημερον om. 40. φυλαξη pro φυλαξασθε | ας| pro οσας | γενη|σθαι. 41. πολεις in ras man 1. 42. φυ|γειν | εαν pro αν | μεισων | απο pro προ | |και pro ουδε προ της. 43. Γαδ> pro Γαδδει | τη βασα|νιτιδ pro βασαν τω.

44. ¶. 45. Μωσης| | Ισλ̄ + εν τη| ερημω | εξελθοτω̄|. 46. εγγυς (ε in ras. tamen man 1) | εξελθο|των. 47. αυτων· pro αυτου | Ωγ> pro Γωγ. 48 |του χειλους pro το χειλος. 49. κατα| pro κατ᾽ | υπο| pro απο.

Caput V

p. 21, 1, 13

1. ¶ post ε² in εκαλεσεν | Μωσης | κριματα οσα (αο in ras man 1) | λαλω εν (λω εν in ras man 1) | μαθησε|σθαι | φυλα|ξεσθαι.

2. ημων pro υμων. 3. |ημων pro υμων | αλλα pro αλλ' η | |σημερον ζωντες|. 5. ιστη|κειν. 6. εγω + ειμι | |οστις pro ο² | εξηγαγον pro εξαγαγων | δουλειας|. 7. πλην| εμου· pro προ προσωπου μου. 8. γλυπτον| pro ειδωλον. 9. |οτι εγω pro εγω γαρ ειμι | υμω̄| pro σου.

12. ¶. 14. δε om | ο υιος pro οι υιοι | και| add ante ο προσηλυτος | και| add ante ο παροικων | εν γαρ εξ ημεραις . . . τα εν αυτοις om | η| παιδισκη σου|² man 1 in ras, + και το υποζυγιον σου·|. 15. φυλασσεσθ(αι)| + σε.

16. ¶ | ενετειλατο| + σοι | post ο θεος σου ινα amissa sunt duo folia ad verba την γην την αγαθην, VI, 18.

Caput VI

p. 23, 1, 1

20. ¶ | τι|να pro τι. 21. γη om | κ̄ς̄ + ο θ̄ς̄| | εκειθεν om. 23. εκειθεν + ινα εισα|γαγη ημας· | γην + τ̄η̄| αγαθην. 24. κ̄ς̄| ημιν· | ημιν η. 25. ποιειν om | εναντι| pro εναντιον.

Caput VII

p. 23, 2, 22

1. ¶ | και εσται οταν pro εαν δε | |μεγαλα + και πολλα| | τον Γεργεσαιο̄| και τον Αμορραιον| και τον Χαναναιον| (και ult in ras man 1 aut 2) | ισχυροτερα (ο in ras man ?). 3. γαμβρευση|ται | δωσεις pro λημψη. 4. εξολοθρευ|σει.

5. ¶ | ποιησεται| | καθελειται| | |συντριψεται· | εκκο|ψεται· | |κατακαυσεται. 6. σε² om. 7. πο|λυπληθειται | προ|ειλατο κ̄ς̄ υμας και| εξελε in ras tamen man 1.

¶ post εξελεξατο υμας. 8. διατηριν pro διατηρων | κυριος om | κραταια + και εν βρα|χιονι υψηλω· | ελυτρωσατο + σε κ̄ς̄| | δουλειας|. 9. γνωση pro γνωσεσθε | σημερον om | πιστος ο om | τοις αγαπω|σιν αυτον και ελεο̄| | και³ om. 10. εξολοθρευ|σαι. 11. αυτου¹, ² om | ταυ|τα pro αυτου³.

12. ¶ | εσται + ηνικα | φυ|λαξηται + αυτα· | τον ελαιον καθα| pro το ελεος ο. 13. κυριος¹ om | πληθυνι| | εγγονα | ης pro ως | κ̄ς̄ ωμο|σεν, + δουναι. 14. και ευλογησει| σε pro ευλογητος εση. 15. μαλακειαν| | εορακας | |οσας pro οσα | ε|παξει pro επιθησει | αυτας pro αυτα | παντας om. 16. φισεται | και² om. 18. πασιν. 19. ιδον

pro ιδοσαν | τερατα|+τα μεγαλα εκεινα| | πασι. 20. σφη|κειας | καταλε|λειμμενοι. 21. ο $\overline{\theta\varsigma}$ ο pro θεος. 22. |αυτους εξαναλωσαι|. 23. απω|λεια | |εξολοθρευσης pro εξολεθρευση. 24. |εκεινου· pro εκεινων | ουθεις| pro ουδεις | εξολο|θρευσης pro εξολεθρευση. 25. κατα|καυσεται pro καυσετε | εν om | ουδε pro ϗαι | |και add ante ου ληψη. 26. και ουκ εισοισεις βδελυγμα εις τον οικον σου om | αναθεμα pro αναθημα bis.

Caput VIII

p. 27, 1, 30

1. ¶ om | φυλαξεσθαι| | εισελθητε| και pro εισελθοντες | ω|μοσεν $\overline{\kappa\varsigma}$ pro κυριος ο θεος υμων ωμοσεν | ημων pro υμων^{2}. 2. πασαν (σ corr ex ι aut ν man 1) | ανη|γαγεν pro ηγαγεν | οπως pro ως | πει|ραση pro εκπειραση. 3. ηδεισαν pro ειδησαν | αλλ η pro αλλ' | τω om post ρηματι. 4. ουκ επαλαιωθη απο σου, τα υποδηματα σου om. 5. |$\overline{\alpha\nu o\nu}$ pro ανθρωπος | σου^{2} om. 6. εν add ante ταις οδοις|. 7. εισαγαγει pro εισαγει | |την γην την αγαθ$\overline{\eta}$| | χι|μαρροι | και| add ante πηγαι | |εισπορευομεναι| pro εκπορευομεναι. 8. συκαι·|+και. 9. |πτωχειας | ουδ$\overline{\varepsilon}$| επ αυτης· | μεταλλευσις|. 10. εδωκεν σοι+$\overline{\kappa\varsigma}$| ο $\overline{\theta\varsigma}$ σου.

11. ¶ | κριμα|τα+αυτου·. 13. και των βοων σου| tr post και| των προβατων σου| | πληθυνθεντων^{1} om | πληθυνθεντων|^{2}+σοι· | πληθυνθεν|των pro πληθυνθεντος | |οσα pro οσων | σοι εστιν pro εσται σοι. 14. καρδια+σου·| | δου|λειας·. 15. αγαγοτος| | της^{3} om | ου^{1} om | εξαγαγο|τος. 16. και^{2} om | ποιησαι pro ποιηση | των ημερων om. 17. μου|γαλην pro την μεγαλην. 18. |του εξαγαγοτος σε| man 2 pro οτι αυτος σοι διδωσι την; om man 1 loc tamen xv fere litt relicto | και^{2} om | κτη|ση pro στηση | διαθηκην|+αυτου.

19. ¶ | αυτοις+και προσκυ|νησης αυτοις· | απω|λεια | απολεισθε +απο| της γης. 20. απο pro προ | απολεσθαι· pro απολεισθε | ηκουσα|ται.

Caput IX

p. 29, 2, 26

1. ¶ | τουτον om | εισελθε$\overline{\imath}$|+και. 2. Αινακ$^{>}$ pro Ενακ bis | |ησθα pro οισθας. 3. εξολοθρευ|σει | απολει pro απολεις | αυτους+εν ταχει. 4. τον θεον σου om | ταυτα om | |προ pro απο | προσωπου

+σου| | τας δι|καιοσυνας pro την δικαιοσυνην | ταυτην+|αλλ η δια την ασεβει|αν των εθνων του|των· κς̄ εξολοθρευ|σει αυτους απο προ-|σωπου σου·. 5. ανομι|αν pro ασεβειαν | εξολοθρευ|σει | αυτου om | ωμοσεν+κς̄| | τω om ter. 7. εξηλ|θεται | εκ γης pro εξ | εως pro και | ηλθεται|. 8. εθυμωθη+κς̄. 9. ης pro ας | τω ορει (ω corr ex o man 1). 10. εν add ante ημερα.

11. ¶ | δια add ante τεσσερακο̄|τα. 12. και² om.

13. ¶ | δεις pro δις | εορακα. 14. και νυν om | και εξο|λοθρευσω pro εξολεθρευσαι. 15. υποστρε|ψας pro επιστρεψας | εως του ουρανου om.

16. ¶ | ημαρ|τητε pro ημαρτετε. 17. εριψα| | συν|ετριψα+αυτας. 18. ημαρτε|ται· | εναντι pro εναντιον | θῡ+υμων. 19. |τον θυμον και την| οργην· | παροξῡ|θη | εξο|λοθρευσαι | εν om. 20. εθυμωθη +κς̄ σφο|δρα | εξολοθρευσαι| | ευξαμη̄|. 21. ελα|βα pro ελαβον | εν om | εως+ου | εγενη|θη pro εγενετο². 22. Εμ|πυρισμω | |Πιρασμω· | κν̄+τον θν̄| υμων·. 23. απε|στειλεν pro εξαπεστειλεν | ημας| pro υμας | αναβηται | ηπιθησα|τε. 24. |και add ante απειθουντες|. 25. εναντι pro εναντιον | |εξολοθρευσαι. 26. ειπον| pro ειπα | κε̄+κε̄ | εξολο|θρευσης | ελυτρωσω+|εν τη ισχυι σου τη| μεγαλη· | τη μεγαλη om. 27. ε|πι add ante τα ασεβηματα. 28. μεισειν pro μισησαι | αυτους³+|εξ Αιγυπτου | αποκτει|ναι εν τη ερημω| | αυτους⁴ om. 29. και εν τη χειρι σου τη κραταια om.

Caput X

p. 34, 1, 14

1. ¶. 2. γραψω pro γραψεις | οσα pro α | |αις pro ας | αυτας pro αυτα.

3. ¶ | δυο add ante πλακας| τας λιθινας | εν pro επι. 4. πυρος+ εν τη ερημω| της εκκλησιας|. 5. ανελα|βον pro ενεβαλον. 6. Ιωακιμ>| pro Ιακειμ | Μεισαδαγ> | |ο υιος. 7. απηραν om | Γαλ|γαλ> pro Γαδγαδ¹ | Γαλγαλ>| pro Γαδγαδ² man 1 in ras? | Εταβαθα· pro Ταιβαθα.

8. ¶ | την² om. 9. αυ|των pro αυτου | καθα pro καθοτι | αυ|τοις· pro αυτω. 10. και εγω pro καγω | εστη̄| pro ιστηκειν | εισηκου|σεν pro ηκουσεν | μου κς̄ pro κυριος εμου και. 11. ενᾱ|τι pro εναντιον | κληρονομι|τωσαν.

12. ¶ | και² om. 13. αυτου om. 14. αρχ (=αρχη) add in marg

man 7 et in marg sup εις την μνημην τω̄ αγιω̄ πτρω̄ εις το λυχνηκō | αυτοις·| pro αυτη. 16. περιτε|μεισθαι | σκληρυνειτε + ετι|. 17. ο om ante φοβερος·| | ουδε| pro ουδ' ου. 19. αγαπησε|ται | Αιγυπτου· pro Αιγυπτω. 20. αυτω + μονω|. 21. εν om | ειδον pro ιδοσαν | τελ (= τελος) add in marg man 7.

Caput XI

p. 36, 2, 15

1. ¶ om | αυτου[1] + και τα προ|σταγματα αυτου | αυτου[2] + |και τας εντολας αυ|του·. 2. γνωσεσθαι| | ουτε pro ουδε | ει|δον pro ιδοσαν. 3. σημια|. 4. τη δυναμει| pro την δυναμιν[1] | και την δυναμιν αυτων om | προσω|πον pro προσωπου. 5. υμιν pro ημιν | ηλθε|ται. 6. τω Αβι|ρων. 7. εωρων pro εωρακαν | κῡ + τα μεγα|λα | |εν add ante υμιν.

8. ¶ | φυλαξασθαι pro φυλαξεσθε | |εισελθητε και pro εισελθοντες | κλη|ρονομησητε pro κληρονομησετε | |διαβαινεται. 10. η add ante γη[2] | εκπο|ρευεσθαι pro εκπεπορευσθε | αυτων om | λαχα|νειας·. 11. δε corr ex δι man 1 | ορινη | |πεδεινη. 12. επισκοπι|ειται.

13. ¶ | ακου|σητε pro εισακουσητε | εντολας + αυτου | οσας| pro ας. 14. |δωσεις pro δωσει | κατα καιρō| πρωιμον pro καθ' ωραν προιμον | ε|λεον pro ελαιον. 15. δωσι|. 16. εμπλησθις| | |προσκυνησηται|. 17. οργισθη pro οργη | συσχη| | ο om ante νετος | τα εκφορια| pro τον καρπον | απολει|σθαι | υμιν κ̄ς̄·| pro ο κυριος υμιν. 18. εκβαλειτε pro εμβαλειτε | αφαψεται. 19. διδαξεται | αυτα om | λεγειν| pro λαλειν | αυτα pro εν αυτοις | καθημενους| pro καθημενου σου | πορευ|ομενους pro πορευομενου σου | κοιταζομενους| pro καθευδοντος σου | διανισταμενους| pro διανισταμενου σου. 20. γραψεται | φλειας | |οικειων. 21. πολυημερευση|τε· pro μακροημερευσητε | και + πληθυνθω|σιν | ημεραι + υμω̄| και αι ημεραι.

22. ¶ | υμιν pro σοι | υμων· pro ημων | και[2] om | |και add ante προσκολλασθαι|. 23. κλη|ρονομησεται | ισχυρο|τερα pro ισχυρα.

24. ¶ | |ον pro ου | ποταμου[2] om | |υμων· pro σου. 25. |τον φοβον υμων| και τον τρομον υμω̄| | προσωπου pro προσωπον | |αν pro εαν | ελαλη|σεν + κ̄ς̄. 26. την[1, 2] om | ευλογιας| pro ευλογιαν | καταρας· pro καταραν. 27. τας ευ|λογιας pro την ευλογιαν | ακουση|ται | οσας| pro ας. 28. τας καταρας pro αι καταραι | εισακουσητε| pro ακουσητε | οσας pro οσα | |οις pro ους.

29. ¶ | εις[2] om | την ευ|λογιαν. 31. ανα|βαινεται pro διαβαινετε | ημερας + |και κληρονομησε|ται αυτην· | κατω|κησεται pro κατοικησετε. 32. φυλαξεσθαι| | του om | αυτου + και τα κριμα|τα αυτου | εντελλομαι| pro διδωμι ενωπιον | υμιν pro υμων.

Caput XII

p. 41, 1, 1

1. ¶ om | κατα pro και[1] | φυλαξεσθαι pro φυλαξετε | του om | |επι της γης· ης pro εν τη γη, η | υμω̄| pro ημων. 2. και add ante απω|λεια | απολειται | εκει + τα εθνη | κατακληρονο|μειται pro κληρονομειτε | |θιμων· pro θινων | υποκατω + παντος. 3. κατασκα|ψεται pro κατασκαψατε | συντρι|ψεται | εκκοψεται | κατακαυσε|ται pro κατακαυσατε. 4. ποιησεται. 5. |αλλα pro αλλ' η | υμων pro σου | φυλων pro πολεων | |εκζητησεται + και εισ|ελευσεσθαι. 6. οισεται + εκει | υμων[1] + και τα θυσιασμα|τα υμων· και τας απαρ|χας υμων· | |ευχας pro ομολογιας | υμων[2] + και τα| εκουσια υμων· και|. 7. φαγεσθαι | |εναντι pro εναντιον | ευφραν|θησεσθαι | εαν pro αν | επιβαλη|ται| τας χειρας υμων| pro την χειρα επιβαλητε. 8. ποιησεται | εποιουμε̄ pro ποιουμεν | |εναντιον pro ενωπιον.

10. ¶ | διαβησεσθαι | κατοι|κησεται | υμω̄ | pro ημων | κατακληρονομη|σει pro κατακληρονομει | των om ante κυκλω· | |κατοικησεται | ασφαλειας·. 11. |υμων pro σου | επικληθηναι + εκει | οισε|ται | χειρων υμων· + και τα δομα|τα υμων· | |επιλεκτον pro εκλεκτον | ᾱ| pro εαν | θω̄ + υ|μων·. 12. ευφραν|θησεσθαι | εναντι| pro εναντιον | θυγατε|ραις | Λευιτης.

13. ¶. 14. ανοισεις pro ανοισετε | σου·| pro υμων. 15. κρεα + κατα την επι|θυμιαν της ψυχης| σου·. 16. φα|γεσθαι | |αυτο εκχεεται. 17. σου[5] + και| των προβατων σου| | τας ευχας| | υμων· pro σου[6]. 18. εναντι pro εναντιον bis | σου[1] om | |αυτα· pro αυτο | εν add ante αυτω·| | σου| pro υμων | |εαν pro αν[2].

19. ¶ | εγκαταλειπης|. 20. ειπης| pro ερεις. 21. μα|κροτερον pro μακραν | επικληθηναι| το ονομα αυτου ε|κει· | θυσιας pro θυσεις | ως pro ων | σοι| ο θ̄ς̄. 22. εδεται + αυ|το·. 23. το αιμα|[2]. 24. φαγεσθαι. 25. το| αρεστον και το κα|λον | εναντι pro εναντιον. 26. α add ante εαν. 27. σου· + τα κρεα ανοισις | επι το θυσιαστηρι|ον κ̄ῡ του θ̄ῡ σου·| το δε αιμα των θυ|σιων σου προσχε|εις προς την βασῑ| του θυσιαστηριου| κ̄ῡ του θ̄ῡ σου.

28. ¶ | |μετα σε pro δι' αιωνος | εναντι| pro εναντιον.

29. ¶ | εξολοθρευση| | α pro ους | συ add ante εισπορευη | κατα-κληρονο|μησεις pro κατακληρονομησης | αυτους pro αυτην | |κατοι-κησεις.

30. ¶ | εξολοθρευ|θηναι | σου + μη| εκζητησης τους| θεους αυτων | |ως pro πως. 31. ουτως + κω | κυριου om | εμισησεν + κς| | εποιησεν pro εποιησαν | εν[1] om. 32. σοι| pro υμιν | φυ|λαξαι pro φυλαξη.

Caput XIII

p. 45, 2, 13

1. ¶ | το om | δωσει| pro δω σοι. 2. και ει|πη pro λεγων | οιδα-ται·. 3. α|κουσεσθαι | σου[1] om | αγαπατε + |κν | |υμων· pro σου[2]. 4. πορευεσθαι·| | αυτον pro τουτον | φοβηθη|σεσθαι·, + και τας εν|τολας αυτου φυλα|ξεσθαι | ακουσε|σθαι· | προσ|τεθησεσθαι·. 5. εξα|-γαγοτος | δουλειας| | εκ pro απο | |πορευεσθαι + σε | αφανιει|τε pro αφανιεις.

6. ¶ | γυνη + σου | ο φι|λος + σου ο | τη ψυ|χη pro της ψυχης. 8. και[2] om | |επ αυτον pro επ αυτω (επ man 2 in marg) | ουδε pro ουδ' ου. 9. και add ante αι χειρες[1] | |επ αυτω pro επ αυτον | η χειρ pro αι χειρες[2] | εσχατω| pro εσχατω. 10. εξα|γαγοτος | |δουλειας·. 11. |Ισλ (nota compendi add man 5 aut 6) | προσ|θησουσιν pro προσθησει | ποιησαι| ετι.

12. ¶ | σου[1] om | σοι om. 13. |εξηλθον pro εξηλθοσαν | ημω| pro υμων | πολιν pro γην | οις pro ους | η|δειται·. 14. ερωτησεις + και εκζητησεις| | εξερευνησεις| pro εραυνησεις | σαφης pro σαφως | Ισλ· pro υμιν. 15. παντας om | |πολει pro γη | αναθε|ματιειται. 16. εμπρησεις| | τα σκυλα αυτης| παντα | |εναντι pro εναντιον. 17. και[1] om | |ουθεν pro ουδεν | του| θυμου | ελαιον pro ελεος | |ωμο-σεν + κς. 18. |εισακουσητε pro ακουσης | φυλασσειν + πα|σας | ας pro οσας | το καλον| και το αρεστον | ενα|τι pro εναντιον.

Caput XIV

p. 48, 1, 20

1. ¶ om | εσται | ου φοι|βησεται και add ante ουκ | ε|πιθησεται. 2. |γης + πασης·. 3. φα|γεσθαι. 4. τα κτηνη| | φαγεσθαι· | και αμνο| partim in ras partim in marg tamen man 1 | |χειμαρρον. 5. δορκαδα· + και βουβαλο| και τραγελαφον·| 6. |διχηλευον pro

διχηλουν | |φαγεσθαι·. 7. φαγεσθαι | χοιρογυλλιον | |εσται· pro εστιν. 8. οπλην om | ονυ|χας pro ονυχιστηρας | υμιν + ε|σται· | φαγε|σθαι + και | αψασθαι· pro αψεσθε. 9. φαγεσθαι bis | τοις| υδασι· pro τω υδατι | εν² om. 10. ου|δε pro και² | φα|γεσθαι· | |ταυτα εσται υμιν| pro υμιν εστιν. 11. φαγεσθαι·|. 12. φαγε|-σθαι | αλι|αιτον·. 13. αυτω· + και τω̄| κορακα· και τα ομοια| αυτω·. 14. τον στρου|θον. 16. εποπα· pro υποπα. 18. |και add ante παντα | ταυτα εσται| υμιν· pro υμιν εστιν | φαγεσθαι bis. 20. ουκ εδε|σθαι· pro ου φαγεσθε | μ̄ρ̄ς| αυτου· + ος γαρ ποιει| τουτο ως ει θυσι| ασφαλακα· μηνιμα| εστιν τω θ̄ω̄ Ιακωβ|. 22. αυ|το + εναντι κ̄ῡ του| θ̄ῡ σου· | εκει· εκει pro εκει· | οισε|ται.

23. ¶. 24. ληψη. 25. το αργυριον| | εαν om | ψυχη σου + |επι βουσιν η επι| προβατοις· η επι οι|νω· η επι σικερα| η επι παντος, ων| επιθυμει η ψυχη| σου· | |εναντι pro εναντιον | οικος pro υιος. 26. Λευιτης. 27. εκεινω + και. 28. και ο ορ|φανος και ο προσ|ηλυτος.

Caput XV

p. 51, 1, 25

1. ¶ om. 2. αφησις| | οφιλει | απαιτησις| + οτι | γαρ η om ante |αφεσεις | κ̄ῡ του θ̄ῡ| pro Κυριω τω θεω. 3. ā| pro εαν | δε add ante αδελφου. 4. οτι² + δια το| ρημα τουτο | |κατακληρονομη|σαι pro κατακληρονομειν σε.

5. ¶ | |φυλασσιν | ας pro οσας. 6. αρξεις| + συ.

7. ¶ | εκ add ante των| αδελφων | ην pro η | ουδε| pro ουδ' ου | συνσφιξης. 8. την| χειρα pro τας χειρας | δα|νειον | αν add ante επιδεεται | |καθοσον pro καθοτι. 9. πονηρευσητε| | βοη|σεται pro καταβοησεται. 10. αυτω¹ + |και | καθοτι ενδεειται om | εν add ante τη καρδια| | πασι¹ | εργοις| + σου· | εαν pro αν. 11. την χειρα| pro τας χειρας.

12. ¶ | η pro και¹ | |και² + τω ετει. 13. αποστελις| pro εξαποστελεις. 14. της ληνου pro του οινου | |καθοτι pro καθα. 15. εντελ|λομαι σοι.

16. ¶ | ηγαπη|σεν. 17. και¹ om | λη|ψη | θυραν + επι τον σταθμο̄·|. 18. επετιο̄| | του om ante μισθωτου.

19. ¶ | πρωτοτοκον| + αρσενικον | τοις βουσι| pro ταις βουσιν | το πρωτο|τοκον pro τα πρωτοτοκα | προβατω̄| in ras man 1. 20. κ̄ῡ + του| θ̄ῡ σου | αν| pro εαν. 21. εαν δε pro και εαν | η πας μω|μος

πονηρος· pro μωμον πονηρον | |θυσιασεις pro θυσεις. 22. φαγεται·| pro εδεται | το αιμα| | μη φαγητε pro φαγεσθε | εκχεειτε| pro εκχεεις.

Caput XVI

p. 54, 1, 18

1. ¶. 2. θυσις| | |ου αν pro ω εαν.

3. ¶ | αυτο pro αυτου². 4. |πασιν | αν pro εαν.

5. ¶. 6. ᾱ| pro εαν | εκε̇ι·| εκει pro εκει, | θυσιασεις pro θυσεις | δυσμαις pro δυσμας. 7. ω αν| pro ου εαν | απελευση pro ελευση. 9. εβδομαδας + ολοκλη|ρους | εξαριθμησις| | αμητω pro αμητον. 10. ισχυι| η χειρ σου | δω + |σοι· καθοτι ευλο|γησεν σε. 11. |εναντι κῡ pro εναντιον | συ add ante και² | Λευιτης + ο εν| ταις πολεσιν σου·| | ουσα om | αν| pro εαν ·| αυτον add ante επικληθηναι. 12. |ησθα pro εγενου | Αιγυπτου·| pro Αιγυπτω.

13. ¶ | των σκηνω̄| | απο| της pro εκ του. 14. ουσα om. 15. αν pro εαν¹ | εν add ante αυτω·|.

¶ ante εαν δε | πασι̇̄| + τοις. 16. αρεενι|κον pro αρσενικον | εναντι pro εναντιον | αν pro εαν.

¶ ante ουκ οφθηση. 18. κα|ταστησεις pro ποιησεις | πασαις add ante ταις πολεσιν. 19. |ουκ εκκλινουσιν| κρισιν· add ante ουκ επιγνωσονται | |δωρα· pro δωρον | |εκτυφλοι pro αποτυφλοι | σοφου· pro σοφων | |εξαιρει pro εξαρει.

21. ¶ | κῡ add ante του θῡ | ου ποιησεις σεαυτω om.

22. ¶.

Caput XVII

p. 57, 1, 7

1. ¶ om. 2. ευρε|θη + εν σοι | |οστις pro ος | εναντι| pro εναντιον. 3. προσ|κυνησωσιν pro προσκυνησουσιν | |η add ante τω ηλιω | ο pro α | προσετα|ξα pro προσεταξεν. 4. ανηγγελη pro αναγγελη. 5. εξαξεις pro εξαρεις | εκεινην + τους| ποιησαντας το ρη|μα το πονηρον του|το προς τας πυλας| σου· | λιθοβολη|σεται. 6. απο|θνησκει pro αποθανειται. 7. χειρ² + παντος|. 8. ρη|μα pro ρηματα | σου² + επικλη|θηναι το ονομα| αυτου. 9. ελευση + προς τους| ιερεις τους Λευει|τας· η | εαν pro αν. 10. παν προσ|ταγμα pro το πραγμα | αν pro εαν bis | σοι¹ + οι | σου + |επικληθηναι το| ονομα αυτου εκει·|.

¶ ante και φυλαξη, + σφοδρα| | κατα add ante παν|τα. 11. εᾱ|

pro *αν* | *εκκλινις*|. 12. *εαν* pro *αν* bis | |*υπερηφανεια* | *του*| pro *ωστε* | *του* $\overline{κυ}$ | *σου* om | *υμων αυτων* | pro Ισραηλ.

13. ¶ | *ασεβησηι*|.

14. ¶ | *σοι* + *εν κληρω·* | |*κατακληρονομη*|*σης* pro *κληρονομησης* | *κα*|*τοικησεις* pro *κατοικησης* | *αυτης*| pro *αυτην*[2]. 15. $\overline{θς}$ + *σου*. 16. *πληθυνεις*| pro *πληθυνει* | *αυτω* corr man 2 et 3 pro *εαυτω* man 1 | *οπως* + *αν* | *εαυτω*| pro *αυτω* | *προσθη*|*σεται*. 18. *και*|[1] + *εσται* | *εαυ*|*τω* pro *αυτω*. 19. *και*[3] om. 20. *μακροχρο*|*νιος η* pro *μακροχρονιση* | *αυτου*[4] + |*μετ αυτου* | *τοις* om.

Caput XVIII

p. 60, 1, 8

1. ¶ om | *Λευι*|. 2. *αυτου* pro *αυτων*. 3. *τα* add ante *πα*|*ρα των θυοντων* | *δωσεις*| pro *δωσει*. 5. $\overline{κς}$ + *ο* $\overline{θς}$ *σου* | $\overline{θυ}$ + *σου*| | *τοις* om | $\overline{Ισλ}$ + *πασας τας*| *ημερας·*.

6. ¶ | *Λευιτης* | *πολεων* + *υμω̄*| | *αυτω η ψυχη*| pro *η ψυχη αυτου* | *τον* om ante *τοπον* | |*εκλεξηται* + $\overline{κς}$. 7. *λιτουρ*|*γησει* + *επι* | *ο*|*νοματι* man 1 aut 2 corr ex *ο* · · · *ωματι* | *Λευιται* | |*εναντι* pro *εναντιον* | *του θεου σου* om. 9. *εις*| add ante *ην*. 10. *η* pro *και*[1] | *εν*| *πυρι* + *και* | |*φαρμακος* pro *φαρμακοις*. 11. *επαοιδω̄*| | *επαοιδη* pro *επαοιδην*. 12. *εξο*|*λοθρευσει αυτους*| $\overline{κς}$. 13. *τελιος*| + *δε* | *εναντι* pro *εναντιον*. 14. |*κληρονομησεις*| pro *κατακληρονομεις* | *μαντιω̄*| | *σοι δε*| pro *και σοι*.

15. ¶ | *σοι*| $\overline{κς}$ *ο* $\overline{θς}$ *σου* | |*ακουσεσθαι*. 16. *ημων·* pro *σου*[2].

17. ¶ | *προς σε* om. 18. *και* add ante *σε*| | *το ρημα*| pro *τα ρηματα*. 19. $\overline{ανος}$ pro *ο ανθρωπος* | *αν* pro *εαν*[2] | *εκεινος* om. 20. *εαν* pro *αν*[1] | *ρημα*| *επι τω ονοματι*| *μου* | *οσα*| pro *ος* | *επι* pro *εν* | $\overline{ανος}$| pro *προφητης*. 22. *αν* pro *εαν* | *εκεινος* om | *επι* add ante *τω ο*|*νοματι* | *γενηται* + *το ρημα*| | *και*[2] om | *μη*[2] + *δε* | *ανεξε*|*σθαι* pro *αφεξεσθε*.

Caput XIX

p. 62, 2, 4

1. ¶ om | *δε* (*ε* corr ex *η* man 1) | *ων*| $\overline{κς}$ pro *α* | $\overline{θς}$[2] + *σου* | *γην* + *αυ*|*των·* | *κατακλη*|*ρονομησεται* pro *κατακληρονομησητε* | *κατοικη*|*σεται* pro *κατοικησητε*. 3. |*σεαυτω* pro *σοι*[1] | *εκει καταφυ*|*γη*. 4. *εαν* pro *αν* bis | |*ακουσιως·* pro *ουκ ειδως* | |*προ της* add ante *τριτης·*. 5. *εκπεσοντος*| pro *εκπεσον το*. 6. *η* pro *ην*[1] | *τη̄*| *ψυχην*

+και αποθα|νη· | |αυτον ην | και pro ουδε. 7. σοι εντελλομαι|. 8. ενπλατυνη | δωση pro δω | Κυριος² om. 9. |εισακουσης pro ακουσης | και add ante πορευεσθαι.

¶ ante και προσθησεις | σε|αυτω. 10. εχ|χυθησεται | γη + σου· | |ην pro η.

11. ¶ | εν σοι om | |μεισων. 12. |ληψονται | του αγχι|στευοντος το αιμα| pro των αγχιστευοντων του αιματος. 14. μετακει|νησεις | πλησιον + σου | κληρονομια| + σου· | |ην pro η. 15. ενμενει| | κατ pro κατα¹ | και κατα παν αμαρτημα om | σταθη|σεται pro στησεται.

16. ¶. 17. στη|σονται pro γνωσονται. 19. και¹ om | |ποιησεται | του ποι|ησαι. 20. ποιειν pro ποιησαι | κατα om | |το πονηρον τουτο|. 21. φισε|ται.

Caput XX

p. 65, 1, 26

1. ¶ | πλι|ονα. 2. λαω + λεγων. 3.

¶ ante Ακουε | προ|πορευεσθαι pro πορευεσθε | τον om ante πολεμον| | θροεισθαι pro φοβεισθε | θρανεσθαι· | εκκλινητε pro εκκλινετε. 4. |και add ante διασωσαι. 5. οικειαν bis | ενεκαινει|σεν.

6. ¶. 7. ¶. 8. ¶ | οικειαν| | διλι|αση pro δειλιανη. 9. στρα|τειας.

10. ¶ | αυτην·| pro αυτους¹ | εισκαλεση pro εκκαλεσαι. 11. τη| πολει pro αυτη | σοι·| pro σου. 12. ποιησω|σιν pro ποιωσιν. 13. και pro εως αν | παραδω|σει pro παραδω σοι. 14. αποσκευης + και πᾱ|τα τα κτηνη· | πᾱ|τα add ante οσα | |προνομευσις. 15. απο σου| αι ουχι απο pro σου σφοδρα ουχι εκ. 16. γην αυτων· + ιδου| δη απο των πολεω̄| των εθνων τουτω̄| ων κ̄ς ο θ̄ς σου δι|δωσιν σοι κληρο|νομησαι την γην| αυτων·| | ζωγρη|σεται + απ αυτων | |εμπνεον·. 17. αλλα pro αλλ' η | αναθεματι|ειται | τον Αμορραιō| | Ιεβουσαιον| + και Γεργεσαιον|. 18. αμαρτησεσθαι|.

19. ¶ | περικαθεισης| | μιαν om | κατα|ληψιν | ουκ pro ουχι | αλ|λα pro αλλ' η | ξυλον + |ο εστιν καρποβρω|τον | |εισελθων pro εισελθειν, + εκκοψῃ| | χαρακτηρ primo scr man 1, litt τηρ eras χαρακα· αλλα| eadem man scr. 20. |ξυλον + το εν τω αγρω| | εξολοθρευσις| pro ολεθρευσεις | |παρεδοθη· pro παραδοθη.

Caput XXI

p. 68, 1, 27

1. ¶ | ηὐ| pro η | ο $\overline{\theta\varsigma}$ + ο $\overline{\theta\varsigma}$. 3. ενγιζουσα| | ελ|κυσε man 1, ειλκυσε man 2 (ι supra). 4. την δαμα|λιν[1]. 5. $\overline{\theta\varsigma}$ + σου | παρε-στα|ναι pro παρεστηκεναι. 7. εορακα|σιν + αυτο·. 8. ελυτρωσω + εκ| γης Αιγυπτου | κυριε om | του pro σου[2]. 9. και ευ σοι ε|σται add ante εαν | |το αρεστον και το κα|λον.

10. ¶ | εξελθης pro εξελθων | αυτους pro σοι | κς pro Κυριος | προνομευσης| pro προνομευσεις. 11. ειδης pro ιδης | σε|αυτω. 12. αυτην[2] om. 13. αιχμαλωσι|ας + αυτης | |οικεια | $\overline{\pi\rho\alpha}$ + αυτης|. 15. αγα|πωμενη· pro ηγαπημενη[1] | τη μισου|μενη· pro της μισουμε-νης. 16. τη| ημερα η αν κατακλη|ροδοτη pro η αν ημερα κατακλη-ρονομη.

18. ¶ | αιρε|θιστης | φωνη pro φωνην bis | παι|δευωσιν pro παιδευ-σωσιν. 19. και[3] om | αξουσι| pro εξαξουσιν | |αυτων pro αυτου[3] | τοπου| + αυτων·. 20. αυτων + λε|γοντες· | |ερεθειζει | ουκ> εισα|κουει pro ουχ υπακουει | συνβολο|κοπων. 21. αυτον om | αυτον| pro αυτου | πας| Ισλ pro οι επιλοιποι | ακουσας φοβη|θησεται· pro ακουσαντες φοβηθησονται.

22. ¶ | κρεμασεται| pro κρεμασητε. 23. |ουκ> επικοιμηθη|σεται pro ου κοιμηθησεται | θαψεται | αυτο| pro αυτο | ο| κρεμαμενος | μια|-νειται | υμων pro σου | υμιν pro σοι.

Caput XXII

p. 71, 1, 25

1. ¶ om | αυτου om | ο|δω pro τη οδω | μη[2] om | υπερειδης | αυτα| pro αυτω, + τω αδελφω σου·|. 2. αυτα| pro αυτον[2]. 3. |.ου (σ eras ante ου) pro αυτου, + και ουτως ποι|ησεις το ιματιον| αυτου· | απωλειαν | α| pro εαν | υπεριδειν + αυτα|. 4. πεπτωκοτα pro πεπτω-κοτας. 5. και add ante ουκ.

6. ¶ | |νεοσσια ορνεου| pro νοσσια ορνεων | δενδρω pro δενδρει | η add ante νοσσοις·| | ληψη. 7. ληψη | εση· pro γενη.

8. ¶ | |οικειαν | |οικεια | πεσι (?) pro πεση.

9. ¶ | |σπειρης pro σπειρη.

10. ¶. 11. επι το| αυτο· pro εν τω αυτω. 12. α| pro εαν.

13. ¶. 14. επιθη|τε pro επιθη | αυτη παρθενεια| pro αυτης τα παρθενια. 15. παρ|θενεια | γυναι|κος pro παιδος. 16. μεισησας.

17. αυτος pro ουτος | και ταυτα τα παρθενια om | |εναντι pro εναντιον. 18. ληψεται. 19. Ισδραηλιτιν·| | παντα pro απαντα.

20. ¶ | |γεγενηται pro γενηται. 21. λιθοις + οι ανδρες| της πολεως αυτης|. 22. συνωκισμενης| | τον τε ανδρα| pro τον ανδρα | υμων αυ|των· pro Ισραηλ. 24. |εξαξεται | εκεινης| pro αυτων[1] | λιθοβολησουσι| αμφοτερους pro λιθοβοληθησονται | η νεανις pro την νεανιν | ο $\overline{\text{ανος}}$| pro τον ανθρωπον | διοτι pro οτι[2].

25. ¶ | αποκτε|νειτε + τον $\overline{\text{ανον}}$. 26. νεανιδι + ου ποι|ησεται ουδεν· | εστιν + τη νεανιδι| | |οτι add ante ως | επανα|σταιη pro επαναστη | φονευ|σαι pro φονευση. 27. |ο βοηθων αυτη ουκ η̄| pro ουκ ην ο βοηθησων αυτη.

28. ¶. 29. διδραγμα| | αυτω| pro αυτου.

30. ¶ | ληψεται | ανακα|λυψει pro αποκαλυψει.

Caput XXIII

p. 75, 1, 9

1. ¶ om | ουκ>| εισελευσεται $\overline{\text{ανος}}$| εκ πορνειας εις| εκκλησιαν $\overline{\text{κυ}}$·| add ante ουκ> | εισελευσεται| pro εισελευσονται | και pro ουδε. 3. και pro ουδε. 4. κα|ταρασασθαι σε· pro καταρασθαι. 6. αυτοις ειρηνι|κα | σου + εως.

7. ¶ | αυτων· pro αυτου. 8. γεννηθωσιν|. 9. παρεμβαλειν + εις πο|λεμον. 10. και om | εξε|λευσεται + εξω της| παρεμβολης· και ουκ>| εισελευσεται. 11. του ηλιου|. 12. παρεμβολην· + και το|πος εσται σοι εξω| της παρεμβολης·| και εξελευση εκει| εξω. 13. πασολαος| pro πασσαλος | |ζωνης (ν supra man 2) | επαγαγω̄| pro επαγων | σου[2] + εν αυ|τω·. 14. ευρεθησε|ται pro οφθησεται. 15. παραδωσις| | κυριω + αυ|του· | ου pro ος | προστεθη|σεται pro προστεθειται. 16. κατοικη|σει[2] + εν παντι τοπω| | αρεσκη pro αρεση. 18. ευχη̄| + σου | εστι| $\overline{\text{κω}}$ τω $\overline{\theta\omega}$ σου. 19. ους pro ου | |εκδανεισης + τω α|δελφω σου·. 20. τω δε αδελφω σου ουκ εκτοκιεις om | πασι| | κληρο|νομησαι pro κληρονομειν.

21. ¶. 22. ε|σται pro εστιν. 23. |ηυξω $\overline{\text{κω}}$ τω $\overline{\theta\omega}$ σου pro ευξω τω θεω.

24. ¶ | συνα|ξεις pro συλλεξεις | σταχυας | επι τον αμητο̄| pro επ' αμητον.

25. ¶ | οσην| pro οσον | αγγος| (γος in ras? man 1).

Caput XXIV

p. 77, 2, 19

1. ¶ | γραψη pro γραψει | οι|κειας. 3. |οικειας | η pro και^{5} | εαυτω pro αυτω. 4. |ο εξαποστειλας | |εναντι pro εναντιον | υμων pro σου^{2} | |υμιν pro σοι.

5. ¶ | εσται + και κα|θησεται. 7. κλεψας pro κλεπτης | εξαρις|.

8. ¶ | λεπρας| + και | φυ|λαξεσθαι pro φυλαξασθε.

9. ¶. 10. εαν + δε | οφιλημα bis | |οτιουν + τι· | ουκ$^{>}$ pro και | οι|κειαν | αυτου^{2} om. 11. δα|νειον | ου pro σου | σοι om. 12. ενεχυρω + αυτου. 13. απο|διδους pro αποδοσει | αποδωσις| | |περι δυσμας pro προς δυσμαις | αυτου^{2} + και ελεησεις| αυτον | ελεημο|συνη εσται σοι | ε|ναντι pro εναντιον. 14. εκ^{2} om. 15. |αυτω· pro αυτου | επ pro εν^{1} | ου| add ante καταβοησεται. 16. εν om. 17. χηρας· + και ουκ$^{>}$ |ενεχυρασεις ιμα|τιον χηρας· και μνη|σθηση. 18. Αιγυπτου·| pro Αιγυπτω. 19. δραχμα | επι|στραφηση pro αναστραφηση | αυτο + τω πτωχω| και | παν|τι εργω pro πασι τοις εργοις. υυ 21–22 tr ante 20. 21. τω ορφανω| και τω πτωχω·| και τω προσηλυτω| pro τω προσηλυτω και τω ορφανω.

20. ¶ | ελεαλοησης| man 1, ελεαλογης man 2? pro ελαιολογης | τω| πτωχω· και add ante τω προσ|ηλυτω· | Αιγυπτου| pro Αιγυπτω.

Caput XXV

p. 80, 2, 16

1. ¶ | κρισιν| + και κρινωσιν | τ$\bar{ο}$| δικαιον pro το δικαιον. 2. ασεβης| pro ασεβων | ε|ναντι των κριμα|των και μαστιγω|σουσιν αυτον ενᾱ|τιον αυτων κατα| την ασεβειαν αυτου| pro εναντιον αυτων. 3. και om | προσθωσ$\bar{ι}$| pro προσθης | μαστιγωσαι + αυτον| | τας om ante πλη|γας. 5. εξ add ante αυ|των | η| pro ην | αυτης om | ληψε|ται. 6. και σταθη|σεται pro κατασταθησεται | ε|ξαλιφθησεται. 7. μη om. 8. εκεινης pro αυτου. 9. εμ|πτυσει εις το pro εμπτυσεται κατα | εν Ισραηλ om.

11. ¶. 12. χειρα + αυτης | φι|σεται. 13. σοι om | μαρσιπ|πω + σου. 15. εσται σοι· + και με|τρον αληθεινον| και δικαιον εσται| σοι· | γενη· + και ευ| εσται σοι | ην pro ης. 16. κληρω· + οτι βδελυγμα| κ$\overline{ω}$ τω θ$\overline{ω}$ σου πας| ποιων ταυτα πας| ποιων αδικα·|.

17. ¶ | εκπο|ρευομενων υμ$\overline{ω}$| εξ pro εκπορευομενου σου εκ γης. 18. |την ουραγιαν σου| | |επινας. 19. αν pro εαν | |ην pro η | εν κληρω| κατακληρονομη|σαι pro κληρονομησαι | εξαλιψεις | του Αμαληκ|.

Caput XXVI

p. 83, 1, 11

1. ¶ om | οτᾱ| pro εαν | σου om | εν κλη|ρω· pro κληρονομησαι | αυτης· pro αυτην[2]. 2. ληψη| | των απαρχω̄| pro της απαρχης | τō| add ante καρταλλον | εαν pro αν. 3. εαν η pro εσται. 4. ληψεται | ε|ναντι pro απεναντι. 5. αποκριθηση και| pro αποκριθεις | ερεις pro ερει | βραχι|. 7. θν̄ + των πρων̄ | ειδεν | ημων[3] + και| τον μοχθον ημω̄|. 8. αυτου τη om | χειρι κραταια και om. 9. εδωκαν| pro εδωκεν. 10. |της ρεουσης pro γην ρεουσαν | προσ|κυνησεις + εκει. 12. γενηματων + της| γης | ετι| pro ετει | εμ|πλησθησονται pro ευφρανθησονται. 13. |ερις | εναντι pro εναντιον. 14. και om | μου om | τω om ante |τεθνηκοτι· | υπη|κουσα pro επηκουσα | μου pro ημων | εποι|ησα καθα ενετει|λατο pro επηκουσα καθοτι ενετειλω. 15. κατιδε| pro καθιδε | σου| του αγιου. 16. |ενετειλατο σοι κς̄| ο θς̄ σου | δικαιωμα|τα + ταυτα | φυλαξε|σθαι | ποιησεται|. 17. ιλου| | πασαις om | δικαιωματα + αυτου| και τας εντολας αυ|του· | κριματα| + αυτου· | επακου|ειν pro υπακουειν. 18. φυλασσιν + σε| πασας. 19. δοξαστον| + και.

Caput XXVII

p. 85, 2, 24

1. ¶ | |Ισλ̄ λεγοντες· pro Ισραηλειτων | φυ|λασσεσθαι + ποιειν|. 2. δυο add ante λιθους|. 3. τουτων om | αν| pro εαν | ειπεν + σοι| | σοι[2] om. 4. στησεται| | σοι εντελ|λομαι. 5. αυτα pro αυτο. 6. επ αυτο om. 7. θυσης pro θυσεις | σωτηριου + κω̄| τω θω̄ σου | εμπλησθη|ση + εκει· | εναντι pro εναντιον. 9. |Μωσης | ιερις| + και | Λευιται. 10. |αυτων pro αυτου[1] | α pro οσα. 11. Μωυσης (υ man 2 sup). 12. ευλογι| | |Ιουδας | Βενιαμι·|. 15. |τεχνιτου pro τεχνιτων | θησι| | πας| add ante ο λαος | γενοιτο + γενοιτο|.

16. ¶. 17. ¶. 18. ¶. 19. ¶. 20. ¶ | του πρς̄| pro εκ πατρος | συγκαλυμ|μα.

21. ¶ | επικαταρατος + πας|.

22. ¶ | εκ πρς̄ αυ|του pro πατρος | εκ add ante μρς̄.

23. ¶ | |αδελφης μρς̄ pro νυμφης | επικαταρατος ο κοιμωμενος μετα αδελφης γυναικος αυτου . και ερουσιν πας ο λαος γενοιτο om. υ 25 tr ante 24.

25. ¶. 24. ¶ | αυτου om.

26. ¶ | οστις pro ος.

Caput XXVIII

p. 88, 2, 2

1. ¶ | εσται + ωσαν δια|βητε τον Ιορδανη̄| εις την γην ην κ̄ς̄| ο θ̄ς̄ υμων διδωσῑ| υμιν· | εαν ακοη ακουσης της φωνης κυριου του θεου σου om | και φυλαξε|σθαι pro φυλασσειν και | αυτου| pro ταυτας | οσας pro ας | σε om | παντων| των εθνων pro επι παντα τα εθνη. 2. ακοη om.

3. ¶. 4. εγ|γονα | σου[1] + |και τα γενηματα της| γης σου.

5. ¶ | |εγκαταλιμματα.

6. ¶. 7. ¶ | εν add ante οδω | προ pro ἀπο.

8. ¶ | ταμιοις | εν πασιν pro επι παντα | εᾱ| pro αν. 9. εισα|κουσης pro ακουσης | πασαις om. 11. επι pro εν | |εγγονοις | |αυτοις· pro σοι. 12. δουναι + σοι| | της γης| pro τη γη.

¶ ante ευλογησαι | παντα om | σου|[2] + παντα | δανιη· + και| αρξεις συ εθνων| πολλων· σου δε ουκ>| αρξουσιν. 13. ουχ> pro ουκ εση | τω̄| εντολων pro της φωνης | οσας pro οσα | φυλασσεσθαι| pro φυλασσειν, + και ποιειν·. 14. παντω̄| των λογων pro πασων των εντολων | |η pro ουδε. 15. ακουσητε| pro εισακουσης | υμων pro σου | φυλασσῑ| pro φυλασσεσθαι, + και ποιειν | ευρησουσιν pro καταλημψονται.

16. ¶. 18. εγ|γονα. 19. εισπο|ρευεσθαι pro εκπορευεσθαι | εκπορευεσθαι| pro εισπορευεσθαι. 20. επαποστειλαι| pro αποστειλαι | σοι pro επι σε | εκλειμιαν| | εαν| pro αν[1] | χειρα σου + οσα εαν ποι|ησης· | οτι pro διοτι | εγκατε|λειπες. 21. εις ην + συ|. 22. κυριος εν om | απορεια| | ερεθισμω| + και φονω·. 24. ο θεος σου om | |εκτ.....|βησεται pro εκ του ουρανου καταβησεται (ου ουρανου κατα om loco tamen his litteris relicto), + επι σε | απολεσι pro απολεση | εν ταχει om. 25. |εχθρων + σου· | εν add ante διασπορα| | ταις βασι|λειαις. 26. αποσο|βων· pro εκφοβων. 27. |εν add ante ελκει | |εν ταις εδραις· pro εις την εδραν | κνη|φει· pro κνηφη | δυνασθηναι pro δυνασθαι. 28. κυριος om | και αορασια· pro αορασιας. 29. τις om | ο τυ|φλος | ευοδωσει| + τοτε | ε|σται + σοι. 30. |και add ante γυναικα | ληψη| | εξι | |οικειαν. 31. εχθροις σου + |και ουκ εσται σοι| ο βοηθων· οι υιοι| σου και αι θυγατε|ραις σου δεδομε|ναι εθνει ετερω|. 32. οψονται pro βλεψονται | αυτα· + και | |η χειρ σου. 34. οψη· pro βλεψη. 35. εν om. 36. |σε κ̄ς̄ | εις pro επ'. 37. εν add ante παραβολη·| | αν add ante απαγαγη|. 38. συναξεις pro εισοισεις.

39. ¶ | φυτευσις|. 40. σοι om | πασιν.

41. ¶ | |εσονται + σοι· | γαρ + σοι. 42. ξυλα pro ξυλινα | |εξαναλωση pro εξαναλωσει. 43. |οστις pro ο² | σοι + εστιν| | αναβησεται + επι σε|. 44. δανιει σοι| in ras man 2 (ουτο.....man 1) | ουκ εκ| δανισεις· pro ου δανιεις. 45. |εξολοθρευση | δικαιω|ματα + αυτου. 46. και add ante εν τω. 47. εν αγαθη| καρδια pro αγαθη διανοια.

48. ¶ | λιμω + και διψι·| και εν γυμνοτητι| | εκλιψει | εξολοθρευ|ση. 49. επ pro απ' | ως pro ωσει | |ου pro ο. 51. εγγο|να | καταλειπειν|. 52. ση pro σε¹ | εν¹ + |πασαις | σου¹· + αις εδωκε| σοι κς ο θς σου | καθαιρεθη pro καθαιρεθωσιν | τει|χη + σου | εκθλιψει| pro θλιψει | εν³ + πασαις | σοι + κς ο| θς σου·. 53. εγγονα | |σοι + κς ο θς σου | θλιψι | |εν add ante η. 54. ο² om | βα|σκανιει pro βασκανει | εν τω κολπω| αυτου· pro εν κολπω | κατα|λελειμμενα. 55. κατε|σθιη· pro κατεσθη | κα|ταλειφθηναι | |μηδεν pro ουδεν | σου¹,² om | εαν pro αν². 56. βαινι| | γης + δια τη| απαλοτητα και | |βασκανιει pro βασκανει | οφθαλ|μω (θαλ man 2 in marg) | |τω κολπω. 57. εαν| pro αν | |παρ pro γαρ | |δειαν pro ενδειαν | εν τη στενοχωρια σου om | θλιψι| | ην pro η. 58. εισακουση|τε pro εισακουσης | εντιμω| + και. 59. πικρας| pro πιστας. 60. επιστρεψει + επι| σε | ων pro ην. 61. εξολοθρευ|ση. 62. καταλει|φθησεσθαι | |βραχεις· pro βραχει | εισηκουσατε pro εισηκουσας | ημων·| pro σου. 63. υμας + |και πληθυναι υμας| | εξαρθησεσθαι| | εν ταχει om | ην| + υμεις | εισπορευε|σθαι pro εισπορευη | κληρονο|μησαι pro κληρονομειν. 64. σε om | της¹ om | επιστω pro ηπιστω. 65. ουδε pro ουδ' ου | ετεραν om | αθυμου|σαν pro απειθουσαν | εκλειπον|τας. 67. ου pro α. 68. πλοιοις·| + και | ει|πον pro ειπα | προσθησε|σθαι pro προσθησει | πραθησεσθαι|.

Caput XXIX

p. 97, 1, 2

1. ¶ | οσα pro ους | τω Μωση|. 2. |Μωσης | |εορακατε | κς + ο θς| υμων | Αιγυπτου| pro Αιγυπτω. 3. εορακα|σιν. 5. υμας + κς | τεσσερακο|τα ετη εν τη ερημω| | |απο των ποδων υμω| ου κατετριβη·. 6. εφαγεται· + και | ε|πιεται· | οτι + ουτος εστιν | εγω om. 7. ηλθεν pro εξηλθεν | της| βασαν | ημιν pro υμιν. 8. Γαδ> pro Γαδδει. 9. φυλαξεσθαι | |εν πασιν οις pro παντα οσα, + εαν | ποι|ησεται. 10. |εναντι pro εναντιον. 11. τεκνα pro εκγονα | και³ om. 12. |παρελθειν + σε | |σου pro υμων. 15. |ουσιν | υμων| pro

ημων | εναντι| pro εναντιον | μεθ> υμων ση|μερον·. 16. ως pro πως | κατωκη|σαμεν | και add ante ως¹ | παρηλ|θομεν. 17. αυτων² om. 18. η add ante τινος| | εξεκλει|νεν | πορευεσθ(αι)| pro πορευθεντες, + και.

19. ¶. 20. ευ|ειλατευσαι | |ανθρωπω ε om loco tamen 4 litt relicto (ουνω, litt fere eras, man 1) | του| νομου τουτου pro τουτω | |εξαλιψει. 21. των υιων | διαθηκης + ταυ|της. 22. υμων· pro υμας | εαν| pro αν | αυτη pro αυτην (fortasse αυτης sed σ eras et loc 1 litt relict). 23. αυτης| pro αυτην. 25. κατελειπον pro κατελιποσαν. 26. ετεροις + και προσ|εκυνησαν αυτοις| | οις pro ους. 27. καταρας| in ras man 1 (αρας τας prim scr).

Caput XXX

p. 100, 2, 7

1. ¶ om | διασκορ|πιση σε. 2. |επακουση pro εισακουση. 3. ια-σε|ται pro ιασηται. 4. αυτου pro του ουρανου² | |ληψεται. 5. σε|¹ + κς̄ | εκειθεν om | κληρονομησις|. 6. ζης συ + και το σπερ|μα σου·. 7. μεισουντας. 8. επι κυριον om. 9. πο|λυωρησει pro ευλογησει | εγγονοις|¹ | γενημασ̄ι| (γ man 1 aut 2 sup) | εγγονοις² | σε pro σοι | εις om | ευφρανθη. 10. |φυλασσεσθαι + και ποι|ειν πασας. 11. ουδε| μακραν εστιν. 12. ανω om | ληψεται | ημιν| αυτην· | αυτην pro αυτο. 13. ληψεται| pro λαβη | |ποιησει pro ποιηση. 14. οτι| add ante εστιν | εγγυς σου | ποι|ειν αυτο·. 16. |εισακουσητε pro εισακουσης | σου¹ om | δικαιωμα|τα αυτου· + και τας| εντολας αυτου | ζησεσθαι| | εσε-σθαι| | κληρονο|μησαι pro κληρονομειν. 17. προσκυνησις| pro προσκυνησης. 18. απω|λεια απολεισθαι·| | γενησθαι | υμις| διαβαι-νεται | κληρο|νομησαι pro κληρονομειν.

19. ¶ | συ¹ om. 20. κατοικ̄ι| pro το κατοικειν.

Caput XXXI

p. 103, 2, 3

1. ¶ | |Μωσης. 3. αυτος pro ουτος | εξο|λοθρευσει. 4. ο θεος σου om | τοις om ante δυσι | βασιλευ|σι. 5. ποιησεται. 6. διλια·| pro δειλιασης | |ου pro ουτε¹ | ουδε| pro ουτε² | εγκαταλειπη|.

7. ¶ | εναντι ̄ω| pro εναντι | |εισελευση προ προ| in ras man 2 | αυτων pro ημων. 8. σε εγκατα|λειπη | δειλεια·|.

9. ¶ | ιερευσιν + υιοις Λευι| | της om ante διαθηκης| | των om. 10. Μωσης. 11. σου pro υμων | ου pro ω | κς̄ + ο θ̄ς̄ σου· | ανα|γνω-

σεσθαι. 12. εγγονα· | |ακουσον pro ακουσονται. 13. υμων pro σου | |διαβαινεται | κλη|ρονομησαι pro κληρονομειν.

14. ¶ | υμιν·| pro αυτω.

¶ ante και επορευθη. 15. επι της pro παρα τας | σκηνης + του μαρ|τυριου·. 16. κοιμασαι pro κοιμα | εκπορνευσι| | ετε|ρων pro αλλοτριων | εισπορευεται + |εκει κληρονομη|σαι αυτην· | εγκα|ταλειψουσιν pro καταλειψουσιν. 17. αυτοις pro εις αυτους | εσ$\bar{ο}$|ται pro εσται | θλι|ψις· | ερουσ$\bar{ι}$| pro ερει | |ευρον pro ευροσαν. 18. επεστρεψαν| pro απεστρεψαν. 19. νυν add ante γρα|ψατε | |διδαξατε pro διδαξετε | ινα + μη man 1, om μη man 2 et 3? | γενηται μοι| | κατα προσωπον om | εις μαρ|τουριον pro μαρτυρουσα. 20. δουναι αυτοις om | εμπλη|σθησονται και pro εμπλησθεντες | αλλοτριους| + και λατρευσουσιν| αυτοις. 21. μη om | επιλησθησε|ται pro επιλησθη | απο + του | με εισαγα|γειν.

22. ¶ | Μωσης|.

23. ¶ | ενετειλατο + Μω|υσης | τω Ιησου υιω| Ναυη pro Ιησοι.

24. ¶. 26. Λαβοτες| | θησε|ται. 27. αιρε|θισμον | μου pro σου[1], tamen sup μ scr σ man 1 aut 2.

28. ¶ | υμων[1] + και τους πρεσ|βυτερους υμων·| | διαμαρτυρω|μαι pro διαμαρτυρομαι. 29. ανομησε|ται· | εκκλινηται| man 1, εκκλινειται man 2 | εκ pro απο | υμ$\bar{ι}$| + και συναντησεται| υμιν | επ ε|σχατων pro εσχατον | ποιησε|ται | το πονηρον| εναντι pro τα πονηρα εναντιον.

30. ¶ | εκκλησιας + $\overline{\text{Ισλ}}$|.

Caput XXXII

p. 108, 1, 19

1. ¶ | η om.

2. ¶ | ¶ ante ωσει ομβρος. 3. το om | μεγαλοσυν$\bar{η}$| + $\overline{κω}$.

4. ¶ | αληθεινα | κρισις|.

¶ ante $\overline{θς}$ πιστος | αδικια + εν αυ|τω·. 5.

¶ ante γενεα σκολια. 6.

¶ ante ουκ αυτος | σε[2] + |και εκτισεν σε|. 7. συνετε| + δη | γενεας γε|νεων pro γενεων γενεαις.

¶ ante επερωτησον. 8. |ου pro ως.

¶ ante εστησεν.

10. ¶ | γη om.

¶ ante εκυκλωσεν | κορην|.
11. ¶ | νεοσ|σοις.
¶ ante δυεις.
12. ¶ | και add ante ουκ ην.
13. ¶ | εθηλασε̄| pro εθηλασαν, + αυτους | |στεραιας.
14. ¶ | ¶ ante και αιμα | |επιον pro επιεν. 15.
¶ ante ελιπανθη | εγκατελειπεν| | τον om ante |θν̄.
16. ¶ | |εξεπικραναν pro παρεπικραναν.
17. ¶ | κενοι + και | πα|τεραις.
18. ¶ | εγκατελειπας| pro ενκατελιπες.
19. ¶ | ειδεν | παρο|ξυνθη | αυτων pro αυτου.
20. ¶ | |των ημερων.
¶ ante οτι γενεα.
21. ¶ | θω̄ man 1, corr θεοις| man 2 | παρωργισαν pro παρωξυναν.
¶ ante καγω | εθνι|.
22. ¶ | κατωτατου| pro κατω.
¶ ante καταφαγεται.
23. ¶ | συντελεσω| pro συνπολεμησω.
24. ¶ | ¶ ante οδοντας | |επαποστελω pro αποστελω | γης| pro γην.
25. ¶ | ταμιω̄|.
¶ ante νεανισκος.
26. ¶ | ειπον pro ειπα.
27. ¶ | και add ante ινα|² | παντα ταυτα|.
28. ¶ | οτι add ante εθνος.
29. ¶. 30. ¶ | ¶ ante ει μη.
31. ¶. 32. ¶ | ¶ ante η σταφυλη.
33. ¶. 34. ¶. 35. ¶ | εν καιρω add ante οταν.
¶ ante οτι εγγυς | |απωλειας | αυτων| pro αυτοις.
36. ¶ | ¶ ante ειδεν γαρ | αυτους πα|ραλελυμενους.
37. ¶. 38. ¶ | ησθι|εται | επινεται.
¶ ante αναστητωσαν.
39. ¶ | ¶ ante εγω² | αποκτενω pro αποκτεννω.
¶ ante και ουκ² | της χει|ρος pro των χειρων.
40. ¶ ομουμαι τη δεξια μου· in ras man 1 (τη δε|ξια pro την δεξιαν).
41. ¶ | ¶ ante και² | ανταποδωσω| pro αποδωσω.
42. ¶ | αφ αιματος· + και η| μαχαιρα μου φαγε|ται κρεα·.

¶ ante *αφ αιματος* add ante *τραυμα|τιων, + αυτων* | *|εχθρων* (*εχθρ* man 1 aut 2 in ras, *εθνων*? man 1).

43. ¶ | *παντες αγγελοι* pro *υιοι.*

¶ ante *ευφρανθητε*[2] | *αυτους* pro *αυτω*[3] | *|υιοι* pro *αγγελοι.* |

¶ ante *οτι το αιμα* | *εκδικειται|* pro *εκδικαται* | *εχθροις + αυτου|.*

¶ ante *και εκκαθαριει.*

44. ¶ | *Μωυσης|.*

45. ¶ | *συνετελεσεν|* pro *εξετελεσεν* | *Μωσης.* 46. *προσεχε|ται* | *διαμ|τυρομαι* pro *διαμαρτυρομαι* | *ους* pro *α* | *εντε|λεισθαι.* 47. *μακροημε|ρευσεται* | *διαβαι|νεται* | *κληρονομη|σαι + αυτην·.*

48. ¶ | *εκεινη* pro *ταυτη.* 49. *Αβαρειμ>* | *Μωαβ>* pro *Χανααν* | *Ισλ>* + *εις|* *κατασχεσιν·.* 51. *διοτι* pro *οτι* | *|της Αντιλογιας·* | *τοις* om ante *υιοις*[2].

Caput XXXIII

p. 114, 1, 17

1. ¶ | *ηυλογησεν|* | *ανος του θυ|* man 1 in ras? et in marg (*οπ...* prim scr). 2.

¶ ante *κς* | *Σιναι* pro *Σεινα* | *επεφανη* pro *επεφανεν, + εν* | *η|μιν εκ Σηειρ* | *ε|ρους* pro *εξ ορους.* 3. *εφισατο + κς|* | *|αυτου·* pro *σου.* 4. *ημιν* pro *υμιν* | *Μωσης|.* 5. *αρχοντων* om | *φυλης|* pro *φυλαις.*

6. ¶. 7. *Ιουδα· + και ειπεν|.*

¶ ante *εισακουσον* | *της|* *φωνης* | *|ελθοιεν·* pro *ελθοις αν* | *και*[3] om | *εχθρω|* + *αυτου.*

8. ¶ | *Πι|ρα·.* 9. *ο λε|γων* | *πρι + αυτου|* | *μρι + αυτου·|.* 10. *του|* *θυσιαστηριου* pro *το θυσιαστηριον.*

11. ¶ | *επανε|στηκοτων εχθρω|* | *αυτου·* pro *αυτω.*

12. ¶ | *επ* om.

13. ¶. 15. *απο κορυφης ορεων αρχης* om. 16. *πλη|ρωσεως + αυτης|* | *δεκατα* pro *δεκτα* | *ελθοι* pro *ελθοισαν* | *δοξασθις|* | *εν* pro *επ.*

18. ¶ | *αυτων|* pro *αυτου.* 19. *εξολοθρευ|σουσιν·* | *επικα|λεσονται* pro *επικαλεσεσθε* | *|θυσουσιν* pro *θυσετε* | *παραλιαν* pro *παραλιον.*

20. ¶ | *πλα|τυνων Γαδ> ευλογη|μενος·* pro *ευλογημενος εμπλατυνων Γαδ.* 21. *ει|δεν* | *|η γη·.*

22. ¶. 23. ¶ | *Νεφθαλει* pro *Νεφθαλειμ*[1] | *Νεφθαλειμ*[2] om.

24. ¶. 25. ωs + και. 26. |αυτου pro σου | στεραι|ωματος. 27. αρχης pro αρχη | αεναων + και| | απολοι· pro απολοιο. 28. επι γης + επι| γης | γης| σιτου και οινου| pro σιτω και οινω.
29. ¶.

Caput XXXIV

p. 117, 2, 2

1. ¶. 2. της om ante θαλασσης|.
4. ¶ | εδειξα + σοι| αυτην.
5. ¶ | |Μωσης.
7. ¶ | |Μωσης | |εφθαρη pro εφθαρησαν, + το προσω|πον αυτου.
8. ¶ | τον Μωυσῆ| | |εν τω περαν pro επι | Ιεριχω|.
¶ ante και συνετελεσθη|σαν. 9. |Μωσης. 11. πασιν | αυτον om | Αιγυπτου pro αυτου.[2] 12. κραταιαν· + και| τον βραχιονα τον| υψηλον· | Μωσης.

Subscr δευτερονομιον man 1.

JOSHUE

Inscr ιησους man 3 atrament rubr et quoque in litura .ησους (?) atrament fusc.

Caput I

p. 119, 1, 1

1. ¶ om | μετα (ε man 3) | Μωυση + δουλου| κῡ man 3, + και man 1 | Ιη|σου pro Ιησοι | |λειτουργω pro υπουργω.
2. ¶. 3. αν sup in ras man 1 (?). 4. τῆ| pro τον. 6. |αποδιαστελεις pro διελεις.
7. ¶ | η pro ουδε.
8. ¶ | αυ|τω pro αυτη | συνης pro ειδης | ευοδω|σεις pro ευοδωσει.
9. εντελλομαι| pro εντεταλμαι.
10. ¶ | γραμμα|τευσι. 11. ετοιμαζε|σθαι | τρις | και[2] om | διαβη|σεσθαι pro διαβαινετε | κατασχῑ|.
12. ¶. 13. ρη|μα + κῡ. 14. |διαβησεσθαι | υμων|[4] + και | συμμαχησεται|. 15. |υμων pro ημων[1] | κλη|ρονομησουσιν| pro κληρονομησωσιν | εαυ|του pro αυτου | εδωκεν| pro δεδωκεν | εν| τω pro εις το | απο pro επ᾽.
16. ¶ | Ιησου pro Ιησοι. 17. ακο|σομεθα. 18. αν pro εαν | ος pro οστις | εν|τειλη αυτω.

Caput II

p. 121, 1, 30

1. ¶ | ειδε|ται pro ιδετε.

¶ ante και πορευθεντες | |οι δυο νεανισκοι| ηλθον pro εισηλθοσαν οι δ. ν. | εισηλθον pro εισηλθοσαν² | |οικειαν.

2. ¶ | |ιδου ανδρες pro λεγοντες | ανδρες om. 3. τον| οικον pro την οικιαν.

4. ¶ | δυο om. 5. εκλι|ετο | |καταλημψεσθαι|.

7. ¶. 8. εξηλθον| | καταδιωκοντες| pro διωκοντες | δε¹ om | |και αυτη pro αυτη δε | |προς αυτους επι| το δωμα·. 9. εδω|κεν pro δεδωκεν | κ̄ς̄ υμιν. 10. θαλασσαν τ̄η̄| ερυθραν | |εξεπορευεσθαι| | |εξ pro εκ γης | βασιλευσι | τω Ωγ>. 11. ημων² om | |θ̄ς̄ pro ος | της om. 12. |και add ante ποιησατε. 13. μου¹ + |και | |και τας αδελφας μου| pro και παντα τον οικον μου.

14. ¶ | ¶ ante Ως αν | παραδω pro παραδοι | |την πολιν υμιν·| | ποιησατε pro ποιησετε. 16. ορι|νην | απελθατε pro απελθετε | ανα|στρεψωσιν pro αν αποστρεψωσιν | απελευσε|σθαι.

17. ¶ | ειπον προς αυ|την οι ανδρες·. 18. θησις| | εν αυτη· pro δι' αυτης, + και| | δε om | π̄ᾱ|τα| in marg man 1 ? (π in ras, τα sub) | ·/. παντα in extrem marg man 2.

19. ¶ | θυραν της om | οικι|αν pro οικιας | ημις|. 20. η om | |αθωοι εσομεθα|. 21. ουτως| add ante εστω.

¶ ante και εξαπεστειλεν. 22. ηλθαν| | ορινην| | τρις | ευρον·.

23. ¶. 24. ¶ | ειπον | εν χειρι η|μων πασαν την γ̄η̄| | κατεπτηχεν|.

Caput III

p. 124, 2, 19

1. ¶ | απηρ̄ᾱ| pro απηρεν | ηλ|θον.

2. ¶ | εγενηθη pro εγενετο. 3. post τω λαω λεγοντες amissa sunt duo folia ad litteras.... λατο κ̄ς̄, IV, 10.

Caput IV

p. 125, 1, 1

10. κ̄ς̄ + τω Ιησου|.

¶ ante και εσπευσεν | διεβη| pro διεβησαν.

11. ¶. 12. ¶ | ημι|σει pro ημισεις. 13. |εναντι pro εναντιον.

14. ¶ | παντος του| pro του παντος | |ωσπερ + εφοβουν|το.

15. ¶ | |Ιησου pro Ιησοι. 16. ιερευ|σι | αιρουσι. 16–18. την κιβωτον της διαθηθης του μαρτυριου.....οι ιερεις οι αιροντες om. 18. της om ante διαθη|κης | μεσου| add ante του Ιορδανου.

¶ ante και εθηκαν | ξηρας| pro γης, + και | καθα| + και.

19. ¶. 20. |ελαβον pro ελαβεν. 21. οι υιοι| υμων υμας. 22. αναγγε|λειτε pro αναγγειλατε | τουτον om. 23. υμων pro ημων [1] | το| εκ του pro εκ των. 24. |τον $\overline{κν}$ $\overline{θν}$ | υμων| pro ημων | χρονω| pro εργω.

Caput V

p. 126, 2, 3

1. ¶ | δια|βηναι pro διαβαινειν | |κατετακησαν pro ετακησαν | αι| διανοιαι αυτων| | προ|σωπου των υιων $\overline{Ισλ}$| in ras man 1.

2. ¶ | Ιησου pro Ιησοι | καθεισας | $\overline{Ισλ}^{>}$ + εκ δευτερου·|.

3. ¶ | πετρινας + |εαυτω | περιετεμε.

4. ¶ | περι|εκαθαιρεν. 5. ·/· τους pro τουτους (·/· man 2) | περιετε|μεν (ν sup man 2) | Μαδβαριτιδι|. 6. διοτι pro διο | οι [1] om | διωρισεν + $\overline{κς}$ αυ|τοις | ειδειν | αυτων| pro ημων | |δουναι + ημιν.

7. ¶ | |περιετεμεν Ιησους| | γεγε|νησθαι.

9. ¶ | Ιη|σου· pro Ιησοι | υιω Ναυη om. 10. αφ ε|σπερου επι pro απο εσπερας απο | εν τω περαν του Ιορδανου om. 11. εφαγον.

12. ¶ | |εξελειπον pro εξελιπεν | υπηρχον| pro υπηρχεν | εκαρπωσαντο| pro εκαρπισαντο | χωραν pro κουραν.

13. ¶ | |οφθαλμοις + αυτου| | ειδεν.

¶ ante και προσελθ$\overline{ω}$|. 14.

¶ ante και Ιησους.

15. ¶ | συ pro νυν | εστη|κας + επ αυτου.

Caput VI

p. 128, 2, 21

1. ¶ | συγκε|κλεισμενη | ου|δεις pro ουθεις.

2. ¶ | υπο|χειριον σοι την| Ιερειχω pro την Ιερειχω υποχειριαν | οντας om. 3. αυτη + π$\overline{α}$|τας | μαχητας| pro μαχιμους. 4. ανακρα|γετωσαν pro ανακραγετω | αμα om. 5. ανακραγο|των.

6. ¶ | |υιος pro ο του. 7. |εναντι pro εναντιον. 9. |παραπορευεσθω|σαν εμπροσθεν| | $\overline{κυ}$ + πορευ|ομενοι και.

10. ¶ | μηδεις pro μηθεις | την| φωνην υμων | δι|αγγειλη αυτος man 1 (αυτος corr αυτοις man 2) | |αναβοησεται·|.

11. ¶ | $\overline{\theta\upsilon}+\tau\bar{\eta}$| πολιν.

12. ¶ | της διαθηκης om. 13. οι ιερεις| οι επτα pro οι επτα ιερεις | αιροντες| pro φεροντες | τας επτα σαλπιγγας| pro τας σαλπιγγας τας επτα.

¶ ante και μετα ταυτα. 13–14. και μετα ταυτα.....διαθηκης| $\overline{\kappa\upsilon}$· tr post εις την παρεμβολην· | οπισθεν | της om ante διαθηκης| | σαλπιγξιν· | περιεκυκλωσε την πολιν εγγυθεν και om | |απηλθον pro απηλθεν. 15. περιηλθ$\bar{ο}$| | επτα|κις· pro εξακις. 16.

¶ ante και ειπεν | Ιησους| pro ο Ιησους. 17. τω| $\overline{\kappa\omega}$ των δυναμε$\bar{ω}$| pro $\overline{\kappa\omega}$ σαβαωθ | περιποιησα|τε pro περιποιησασθε | παν|τα add ante οσα^2. 18. φυλασσε|σθε pro φυλαξασθε | σφοδρα om | αυτοι om.

19. ¶ | και pro η^{1,3} | και πας| pro η^2.

20. ¶ | ιερις| | την φων$\bar{η}$| add ante των σαλπιγγων | αμα om (·/· sup man 2) | απαν om | |παρεμβολην· pro πολιν. 21. |ανεθεματισαν pro ανεθεματισεν | Ιησους om | πρεσβυτε|ρου· pro πρεσβυτου | μο|σχου·+και εως προ|βατου·.

22. ¶ | δυο pro δυσιν | και εξαγαγετε αυτην εκειθεν και οσα εστιν αυτη om. 23. και εισηλθον οι δυο νεανισκοι οι κατασκοπευσαντες την πολιν εις την οικιαν της γυναικος om | εξηγαγ$\bar{ο}$| την Ρααβ | παντα οσα ην| αυτη· και πασαν τ$\bar{η}$| συγγενειαν αυτης| pro την συγγενιαν .....ην αυτης.

24. ¶ | ενεπυ|ρισθη εν πυρι pro ενεπρησθη ενπυρισμω | |πασι.

25. ¶ | παντα om | κατω|κησαν pro κατωκησεν | τω om ante $\overline{\text{Ισλ}}$ | |κατασκοπησαι pro κατασκοπευσαι. 26. εναντιον κυριου λεγων om | |ος+αναστησει και| | θεμελιωσι|.

¶ ante και ουτως | |Οαζαν pro Οζαν | διασωθ$\bar{ε}$|τι ελαχιστω | απε|στησεν pro επεστησεν.

Caput VII

p. 132, 1, 22

1. ¶ | πλημμε|λειαν· | μεγαλην om | Αχαν pro Αχαρ | Χαρ|μι | Ζαμβρι.

2. ¶ | Βηθαυ$\bar{ν}$| pro Βαιθηλ | κατασκεψα|σθαι | γην·| pro Γαι.

3. ¶ | Γαι·| (αι in ras man 2 aut 1) | αναβαινετω| pro αναβητω | |απαντα pro παντα.

4. ¶ | ανεβησαν+εκει| | ως pro ωσει | των om. 5. εις om | |εως pro και^4 | επι pro απο^2 | κα|τωφερους·.

6. ¶ | ε|αυτου· pro αυτου | |εναντι pro εναντιον | επεβαλον τō| χουν pro επεβαλοντο χουν | την κε|φαλην pro τας κεφαλας.

7. ¶. 8. |απεναντι (τ sup man 2).

10. ¶ | σῡ|πεπτωκας pro συ πεπτωκας. 11. |διαθηκην + μου | |διεθεμην (ε² corr ex ι man 1) | και add ante κλεψᾱ|τες. 12. επιστρε|-ψουσιν ενωπιō| pro υποστρεψουσιν εναντι.

13. ¶ | ¶ ante ταδε λεγει | εστī| εν υμιν. 14.

¶ ante και εσται | ενδειξη pro δειξη¹ | προσαξεται ter | αν pro εαν bis | εν|δειξη pro δειξη² | οικους| in ras man 1 pro οικον | ενδειξητε| pro δειξη³. 15. εαν| pro αν.

16. ¶. 17. |ο Ζαραι | και προσηχθη om | κατ ανδρας| pro κατα ανδρα. 18. Ζαμβρι.

19. ¶. 20. ¶ | Ιησου pro Ιησοι | |εναντιον + του | κῡ| man 2 in extrem lin. 21. |ειδον | ποικιλῃ| + καλην· | διδραγμα | εγκε|κρυπται + εν τη γη| | εγ|κεκρυπται pro κεκρυπται.

22. ¶ | κεκρυμμε|να pro ενκεκρυμμενα | εν τη σκηνη| pro εις την σκηνην.

23. ¶. ¶ ante και ηνεγκαν | προς add ante τους| πρεσβυτερους.

24. ¶ | |αρνων· pro Αχωρ | Ισλ pro ο λαος.

25. ¶ | τω Αχαρ om | πας Ισλ εν λι|θοις· pro λιθοις πας Ισραηλ.

Caput VIII

p. 136, 1, 9

1. ¶ | σε|αυτου pro σου¹ | παντας τους| ανδρας. 2. |τη Ιερειχω pro την Ιερειχω | τω| βασιλει pro τον βασιλεα | ενεδρᾱ| pro ενεδρα.

3. ¶ | |και επελεξεν pro επελεξεν δε | |χιλιαδες. 4. |ενεδρευσεται pro ενεδρευσατε | μη μακραν γινεσθε απο της πολεως om. 5. πας ο λαος ο pro παντες οι | πυλην·| pro πολιν.

¶ ante και εσται ως. 6. |αιρουσιν· pro ερουσιν, + και. 7. εξαναστησεσθ(αι)| | πορευεσθαι|. 8. ποιησατε· pro ποιησετε.

9. ¶ | |ενεκαθεισαν.

10. ¶ | αυτος| pro αυτοι | πρεσβυτεροι| + Ισλ. 11. απο| ανατολων·.

14. ¶ | ει|δεν ο βασιλευς της| Γαι | ο μετ᾽ om.

15. ¶ | ειδεν | πας add ante Ισλ. 17. ουδεις| pro ουθεις | κατελειπō|.

18. ¶ | οτι εις την| χειρα pro εις γαρ τας χειρας.

¶ ante και εξετεινεν | τον γαισον| και την χειρα αυτου|. 19. εξηλ-θον | εισηλθον| εις pro ηλθοσαν επι.

20. ¶ | και² om | |εωρων pro εθεωρουν | αναβαινō|τα τον καρπον | εκ om.

21. ¶. 22. |εξηλθον | επαταξαν + αυ|τους.

24. ¶ | αποκτει|νοντες | |εκ της Γαι pro εν τη Γαι | επι om | κατε|-διωξεν pro κατεδιωξαν | |εως pro απ' αυτης.

¶ ante και³ | επεστρεψεν| pro απεστρεψεν. 27. |κτηνων και των| σκυλων pro σκυλων | παντα α om | εαυτοις om | Ιησου·| pro Ιησοι.

28. ¶. 29. ¶ | ¶ ante και επιδυνοντος | κα|θειλον | το σωμα| αυτου | ερριψαν|.

Caput IX

p. 140, 2, 23

1–8. νυ 1, 2 tr post ν 8 ut ordo Hebr.

1. ¶ | δε ηκουσαν + πᾱ|τες | ορινη | οι Αμορραιοι| και οι Γεργε-σαιοι| και οι Χαναναιοι| και οι Φερεζαιοι| και οι Ευαιοι| και οι Ιεβου-σαιοι|. 2. συνηλθον.

3. ¶ | ωκοδομησε| | τω κω θω pro κυριω τω θεω. 4. τω κω, + και.

5. ¶ | Μωυση + ον| εγραψεν. 6. δικα|σται + αυτων· | και⁷ om | ησαν· οι ημι|σεις pro οι ησαν ημισυ¹ | οι ημι|σους αυτων pro οι ησαν ημισυ² | λαō| + εν Ισλ> (εν in marg man 2).

7. ¶ | ουτως om | Ιησους om. 8. Ιη|σου pro Ιησοι | υιων om | γυναιξι.

9. ¶ | Ιησους pro Κυριος. 10. |λαβοτες | |ονων pro ωμων | απο-δεδομε|νους. 11. καταπεπελτω|μενα | επ pro επανω | οι αρτοι pro ο αρτος | του επι|σιτισμου αυτων| | ξηροι pro ξηρος | ευρωτιων και om | βεβρωμε|νοι· pro βεβρωμενος. 12. ηλθον | |προς παντα add ante Ισλ> ² | ηλθαμε| pro ηκαμεν | διαθεσθαι|.

13. ¶ | ειπον | |διαθωμαι σοι. 14. ειπō|. 15. ειπον + προς αυ|τον. 16. δυσι add ante βασιλευσι| | Εσεβων| pro των Αμορραιων.

17. ¶ | ακουσαντες om | ειπον | λαβεται | υμων pro σου. 19. πε|-παλαιωνται pro πεπαλαιωται.

20. ¶ | τους επισιτι|σμους pro του επισιτισμου | |κν + αυτων | επε|-ρωτησαν.

21. ¶ | δι|θετο pro διεθεντο.

22. ¶ | τρις| | |εισιν αυτων·.

23. ¶ | εξηλθον pro ηλθον | Χεφει|ρα· | Βηρωθ> pro Βειρων | Ια-

ρειμ$^{>}$. 24. της συναγωγης| add ante τον $\overline{\text{κν}}$ $\overline{\theta\text{ν}}$ pro κυριον τον θεον | δι|γογγυσεν pro διεγογγυσαν.

25. ¶ | ειπαν + παντες| | ημις|.

27. ¶ | και ειπαν αυτοις οι| αρχοντες add ante ζησον|ται | σ̄ῡ|-αγωγη, + $\overline{\text{Ισλ}}$.

¶ ante και εποιησαν πασα| η συναγωγη add ante καθα|περ | ειπον pro ειπαν.

28. ¶ | εσμεν απο| σου | εγχωριοι. 29. εκλειπη | ουδε om.

30. ¶ | Ιησου pro Ιησοι | απηγγελη| pro ανηγγελη | τω^{2} om | εξολοθρευσαι|.

31. ¶ | ημις| | |ποιησαι pro ποιησατε. 32. ε|ξιλατο | Ιησους αυ|τους | |ανειλαν pro ανειλον.

33. ¶ | δια τουτο εγενοντο οι κατοικουντες Γαβαων ξυλοκοποι και υδροφοροι του θυσιαστηριου του θεου om | ᾱ| pro εαν.

Caput X

p. 144, 2, 19

1. ¶ | $\overline{\text{Ιλημ}}^{>}$ (nota compend man 2) | εποι|ησεν pro εποιησαν bis | ηυτομολη|σᾱ. 2. εν ε|αυτοις pro απ' αυτων | η|δεισαν pro ηδει | η πο|-λις μεγαλη | |ωσει + και.

3. ¶ | Ε|λαμ | Φεραμ| pro Φειδων | Ιεριμουθ| | Ιαφιε pro Ιεφθα | Δαβειρ pro Δαβειν. 4. εκπο|λεμησομεν pro εκπολεμησωμεν | ηυτο-μολησᾱ|. 5. Ιεριμουθ| | Οδολαμ| | περιε|καθεισαν.

6. ¶ | ορινην·|.

7. ¶. 8. ¶ | υποστησεται| pro υπολειφθησεται | ουδεις| pro ουθεις | ημων·| pro υμων.

9. ¶ | προς pro επ' | επορευ|θη pro εισεπορευθη. 10. των υιων om | |συντριψιν μεγα|λην pro συντριψει μεγαλη | |Βηθωρων· pro Ωρωνειν.

11. ¶ | εν δε τω | των om ante υιων | |Βαιθωρων· pro Ωρωνειν.

¶ ante και εγενοντο | αποθανοτες|.

12. ¶ | |παρεδωκεν + $\overline{\text{κς}}$ | υιων om ante $\overline{\text{Ιηλ}}$ | Ιαλῶ| pro Αιλων. 13. ε|χθρους αυτων· + ουχι τουτο γεγραμ|μενον επι βιβλιου| του ευθους· | |μεσου pro μεσον | προεπορευον|το pro προεπορευετο. 14. $\overline{\text{κς}}$ σ̄ῡ| in ras man 2. 15. $\overline{\text{Ισλ}}$· + και επεστρε|ψεν Ιησους και πας| ο λαος $\overline{\text{Ισλ}}$ μετ αυ|του εις την παρεμ|βολην εις Γαλγαλα|.

18. ¶ | λιθους|. + μεγαλους | καταστησα|τε + επ αυτου.

20. ¶ | παντες οι υιοι| pro πας υιος. 21. λα|ος + εις την παρεμ-βο|λη̄| | υγιης· | ουδεις| pro ουθεις | αυτων·| pro αυτου.

22. ¶. 23. και εξηγαγοσαν τους πεντε βασιλεις εκ του σπηλαιου om | Ιερι|μουθ>·. 24. συμπορευο|μενους | προσ|πορευεσθε pro προπορευεσθε.

¶ ante και προσελθοτες|.

25. ¶ | διλιασητε|.

26. ¶. 27. δυσμας| + και | |κατεφυγον | επεκυλισαν| pro εκυλισαν | λιθους + μεγαλους|.

28. ¶ | Μακηδα | ελα|βον | ξιφους pro μαχαιρας, + |και τον βασιλεα αυ|της· | εξωλεθρευ|σαν + αυτους και | |εμπνεον + ο ην | ουδε εις| εν αυτη pro εν αυτη ουδεις.

¶ ante και εποιησαν | Μακηδα|.

29. ¶. 30. εν χειρι pro εις χειρας | ελαβεν pro ελαβον | εμπνεον| | εν αυ|τη² + ουδε εις | εποιησεν pro εποιησαν¹ | εποιησε| pro εποιησαν². 31. |ο λαος ο pro Ισραηλ | Λαχις|. 32. εν¹ om | εφονευσεν| pro εφονευσαν | εξω|λεθρευσεν pro εξωλεθρευσαν | εποι|ησεν pro εποιησαν | τη Λεβνα|.

33. ¶ | Γαζερ pro Γαζης | αυτω| pro αυτων.

34. ¶ | επολιορκει pro επολιορκησεν. 35. κς sup man 2 | εμπνεον.

36. ¶ | περιεκαθισαν| pro περιεκαθισεν. 37. επατα|ξαν pro επαταξεν | πα|τα εμπνεοντα pro παν ενπνεον | ον τροπον εποιησαν την Οδολλαμ, εξωλεθρευσαν αυτην και οσα ην εν αυτη om.

38. ¶ | περι|καθεισαντες. 39. πασας add ante κω|μας | εμπνε|ον | |κατελειπον | αυτη² om | και τω βασιλει αυτης¹ om | βα|σιλει αυτης·² + καθα|περ εποιησαν τη| Λεβνα και τω βασι|λει αυτης·|.

40. ¶ | |ορινης· | |Ναγεβ> pro Ναβαι | κατελιμπανε| pro κατελιπον | |αυτη pro αυτων | διασεσωσμε|νον pro σεσωσμενον | εμπνε|ον | εξ αυτης pro ζωης | εξω|λεθρευσαν pro εξωλεθρευσεν.

41. ¶ ante και απεκτεινεν αυ|τους Ιησους add ante απο| Καδης Βαρνη | |γην add ante Γοσομ> | γης| pro της. 42. |αυτου pro αυτων¹, + τους | κατα| pro και² | |ελαβεν pro επαταξεν.

Caput XI

p. 151, 1, 28

1. ¶ | |Ιαβειν pro Ιαβεις | |Μαδων· pro Μαρρων | Σομερων·| pro Συμοων | Αχιφ| pro Αζειφ. 2. ορινην·| | Ραβαθα| pro Ραβα | Χενε-

ρεθ| pro Κενερωθ | Ναφεθδωρ| pro Φεναεδδωρ. 3. τους Χετταιους| και τους Φερεζαιους| και Ιεβουσαιους| τους εν τω ορει· |και τους Ευαιους| |Αερ|μων pro ερημον | Μασ|σηφα· pro Μασευμαν.

4. ¶ | αμμος| + η επι το χειλος.

5. ¶ | ου|τοι· pro αυτοι | και παρενεβαλον om | Μερρω| pro Μαρρων.

6. ¶ | |την ωραν ταυτην| | |αυτους τετροπω|μενους | |υιων $\overline{\text{Ισλ}}$· pro του Ισραηλ.

7. ¶ | Μαρ|ρωθ pro Μαρρων | |επεπεσεν man 1, α sup ϵ^4 scr man 2 | αυτοις| pro επ' αυτους | ορινη·. 8. Μασρεφωθ|μαιμ· pro Μασερων | Μασ|σηφα· pro Μασσωχ | κατα | και^5 om.

9. ¶ | καθοτι| pro ον προπον.

10. ¶ | επεστρεψεν pro απεστραφη | |οτι Ασωρ ην pro ην δε Ασωρ. 11. εμπνεον | στοματι| ξιφους· pro ξιφει. 12. βασιλει|ων· pro βασιλεων | |εξωλεθρευσεν pro εξωλεθρευσαν. 13. μον$\overline{\eta}$| + αυτην | |Ιησους pro Ισραηλ. 14. απωλεσαν pro απωλεσεν | κατελειπον | εξ om | εμ|πνεον. 15. κς pro κυριος.

¶ ante και Μωυσης | Ιησου· pro Ιησοι | |ουθεν pro ουδεν | συνεταξεν + $\overline{\text{κς}}$| | τω Μωυση| pro αυτω Μωυσης.

16. ¶ | |ορινην· | πασ$\overline{\alpha}$| την^2 + γην | Ναγεβ pro Αδεβ. 17. απο ορους om | Ααλακ pro Αχελ | Σηειρα | το πε|διον pro τα πεδια | τους βα|σιλεις αυτων παν|τας | ανει|λεν + αυτους.

18. ¶ | ημερας πλειους|. 19. και add ante ουκ^1 | ητις ου pro ην ουκ | παρε|δωκεν pro ελαβεν, + τοις υιοις| | παντας ελαβ$\overline{\epsilon}$| pro παντα ελαβοσαν. 20. την καρδιαν αυ|των | οπως μη δοθη αυτοις ελεος αλλ' ινα εξολεθρευθωσιν om.

21. ¶ | ορινης | Ανωβ| pro Αναβωθ | ορους| pro γενους. 22. υπο pro απο | Γαζη + και εν Γεθ| | Αεδωθ pro Ασελδω | κατε|λειφθησαν· pro κατελειφθη.

23. ¶ | ¶ ante και εδωκεν.

Caput XII

p. 154, 2, 21

1. ¶ | ανει|λεν pro ανειλον, + Μωυσης και| | |απο pro αφ' | γην^2 om | απο pro απ'. 2. των om | ου pro ος | Α|ροηρ$^>$ pro Αρνων. 3. Χενερεθ| | κατα | κα|ταισιμωθ$^>$ pro κατα Ασειμωθ | υπο pro απο^2 | Αση|δωθ pro Μηδωθ.

4. ¶ | Βα|σαν pro Βασα. 5. Σερ|χα· pro Σεκχαι | |Γεσουρι pro Γεργεσει | Μα|χατι· pro Μαχει. 6. κληρω| pro κληρονομια.

7. ¶ | Βαλα|γαδ> | τω πεδιω| | του Λιβανου pro Λιβανω | |ορους του pro του ορους | Αλοκ>| pro Χελχα | |Σεειρα· pro Σηειρ | |αυτην pro αυτον | κληρο|νομιαν pro κληρονομειν. 8. εναγεβ| pro Ναγεβ. 9. και¹ om. 11. Ιεριμουθ|. 12. Εγλων| pro Αιλαμ. 13. Γαδερ| pro Ασει. 14. Ερμα| pro Ερμαθ | Αδερ| pro Αιραθ | βασιλεα Αραθ om. 16. Βαιθηλ| pro Ηλαδ. 17. Μακηδα| pro Αταφουτ, + βασιλεα Θαφφου|. 18. Αφεκ| pro Οφεκ, + βασιλεα Λεπαρω̄ | της Αρωκ om. 19. Ασωρ| pro Ασομ. 20. Σαμρω̄| pro Συμοων | Μαδω̄| pro Μαμρωθ. 20–24. βασιλεα Μαρρω̄| βασιλεα Αχσαφ| βασιλεα Θαναχ| βασιλεα Μαγεδω̄| βασιλεα Κεδες| βασιλεα Ιεκοναμ| του Χερμελ| βασιλεα Δωρ| του Ναφεδδωρ| βασιλεα Γωειμ| της Γελγελ| βασιλεα Θερσα·| pro β. Αζειφ, β. Καδης, β. Ζακαχ, β. Μαρεδωθ και β. Ιεκομ του Χερμελ, β. Ελδωμ του Φεννεδδωρ, β. Γεει της Γαλειλαιας, β. Θαρσα. 24. ¶ ante παντες | εικοσι + και|.

Caput XIII

p. 156, 2, 15

1. ¶ | ¶ ante και ειπεν | συ om. 2. Φυλι|τιειμ> | Γεσουρι·| man 1, Γερσουρι· man 2 (ρ sup) pro Γεσειρει. 3. σατραπειαις | Αζωτω| man 1, Αζωτιω man 2 (ι sup) pro Αζωτειω | Ασκαλωνιτη| | Ακκαρωνιτη|. 4. |τη γη | Γαζης om | Αφεκκα·| pro Ταφεκ. 5. Γαβλι| pro Γαλιαθ | Λιβανω̄| man 1, ·/· scr man 2, eras et corr Λιβανον add απο (in marg) man 1 | Γαλγαλ> pro Γαλγαα | εισοδου (εισ sup man 1 in ras). 6. |ορινην | Μασ|σερεφωθμαιμ>| pro Μασερεθμεμφωνμαιμ | |εξολοθρευσω | ενετειλαμη̄| σοι·. 7.

¶ ante η θαλασσα. 8. δυο add ante φυ|λαις | Μανασση| + τοις μετ αυτου| | Γαδ> + ην | του Ιορδανου| pro τω Ιορδανη | |κατα | αυτη̄| pro αυτω. 9. |Μισωρ | Μαιδαβα| pro Δαιδαβαν. 10. |των Αμορραιων| | των υιων|. 11. |Γαλααδιτιν· pro Γαλααδειτιδα | Γεσουρι· pro Γεσειρει | Μαχαθι· pro Μαχατει | Βασανιτι| | Ελχα· pro Αχα. 12. Βασαν· pro Βασανειτιδι | εν Αστα|ρωθ και εν Εδρα|ειν·. 13. Γεσουρι·| pro Γεσειρει¹ | Μαχαθι· pro Μαχατει bis | Γεσσουρι pro Γεσειρει² | σημερον om | |ημερας + ταυτης·|. 14. τη φυλη τη| pro της φυλης | κα|τεμερισε.

15. ¶ | τοις υιος pro τη φυλη. 16. και³ om | Μισωρ. 17. Μισωρ>

| Βαμωθ pro Βαιμων | οικους pro οικου | Βαιελμω̄| pro Μεελβωθ. 18. Ιασσα· pro Βασαν | Και|δημωθ> pro Βακεδμωθ | Μααφ| pro Μαιφααθ. 19. Σαραaθ| pro Σεραδα | Σιωρ> pro Σειων | ορι| | Ενακ> pro Εναβ. 20. Βαιθφαγωρ| | Βηθσιμουθ>| pro Βαιθθασεινωθ. 21. πολις| | Μισουρ> pro Μεισωρ | Ροκομ> pro Ροβοκ | Ουρ| (υ sup man 2 ?) | Ροβο· pro Ροβε | αρχω̄|τας pro αρχοντα | εναρα om | Σιων¹ | και⁹ om | την γην| pro Σειων².

23. ¶ | εγενοντο pro εγενετο | ο Ιορδανης| | αυτης pro αυτη | αυτων² om. 25. εγενω̄|το pro εγενετο | αυτων τα ορια| | το om ante ημισυ| | Αροηρ> pro Αραβα| |Ραββα· pro Αραδ. 26. Ραμωθ| pro αραβωθ | Μασφα·| pro Μασσηφα | Βοταμιν· pro Βοτανει | Βα|ναιμ> pro Βααν | |Δαβειρ> pro Δαιβων. 27. Ενεβεκ| Βηθαραμ> pro Εναδωμ και Οθαργαει | Βηθναβ|ρα· pro Βαινθαναβρα | Σωχω· pro Σοκχωθα | Σα|φων· pro Σαφαν | και⁷ om | Χενερωθ| pro Χενερεθ | |απο pro απ'. 28. αυτων¹ + και| κατα πολεις αυτω̄| | αυχενα επιστρεψουσιν εναντιον των εχθρων αυτων· οτι εγενηθη κατα δημους αυτων αι πολεις αυτων om.

29. ¶. 30. Μαα|ναιμ> pro Μαανα | βασιλεια¹ om | Βα|σαν· pro Βασανει | |Βασανιτιδι. 31. Ασθαρωθ| pro Ασταρωθ | εν² om | των pro Ωγ | τη Βασανιτιδι·, + και| εδοθησαν | νιου| pro νιοις² | Μαχειρ νιοις⁴ om.

32. ¶ | κατεκλη|ρομησεν pro κατεκληρονομησεν | του³ om | απ pro επ'.

Caput XIV

p. 160, 2, 7

1. ¶ | τη om ante γη. 2. φυλης + Μα|νασση. 3. ¶ ante και τοις Λευειταις. 4. εν τη γη om | αυταις pro αυτων¹. 5. εμε|ρισαντο pro εμερισαν.

6. ¶ | προσηλθον | Γαλγα|λοις· pro Γαλγαλ | ειπεν (ν sup man 2) | Χαβελ> pro Χαλεβ | Καινε|ζεος· | ελαλησε|. 7. |ανος pro ο παις | εκ Καδης Βαρνη om | απεκριθησᾱ| pro απεκριθην. 8. δε¹ om | διανοιαν pro καρδιαν | προσ|ετεθην pro προσεθην | τω om. 10. ειπε | ελαλησε | |τουτο το ρημα. 11. εξελ|θειν pro εισελθειν | εισελθει| pro εξελθειν. 12. σε man 1 aut 3 in ras ·/· et 3 litt, ·/· σε in extrem marg man 2 | εν add ante τη ημερα bis | εκει| man 2 in marg | εξολοθρευ|σω.

13. ¶ | την Χεβρω̄| | Χαβελ> pro Χαλεβ | τω Κεναι|ζαιω pro νιω

Κενεζ. 14. *η* om ante Χ*εβρων* | Χ*αβελ*| pro Χ*αλεβ* | *σημερ*$\bar{ο}$| *ημερας* pro *ημερας ταυτης* | |*του* $\overline{θυ}$. 15. *της* om ante Χ*εβρων* | Α*ρβο* pro Α*ργοβ* | *μητροπο*|*λεις*.

Caput XV

p. 162, 2, 12

1. ¶ om | Ι*δου*|*μαιας* pro Ι*ουδαιας* | Σ*ιν* | *νοτον*·| pro *λιβα*.

2. ¶ | *εγενηθη* (*ηθη* in ras man 1) | *νοτου*| pro *λιβος* | *της*[1] om | *νο*|*τον*· pro *λιβα*. 3. |Α*κραββειν* | Σ$\bar{ε}$|*να*· pro Ε*ννακ* | |*απο νοτου* pro *επι λιβος* | Ε*σρ*$\bar{ω}$| pro Α*σωρων* | Α*δδαρα*· pro Σ*αραδα* | *πο*|*ρευθησεται* pro *εκπορευεται*. 4. *πορευεται* pro *εκπορευεται* | |Α*σεμωνα* pro Σ*ελμωναν* | *διεκ*|*βαλλει* | *και*[3] om | |*ταυτα* pro *τουτο* | |*τα ορια* | *νοτου*·| pro *λιβος*.

5. ¶. 6. Β*αι*|*θαγλα*· pro Β*αιθαγλααμ* | ·/·*πο* pro *απο* (*επο* man 1, *ε* eras, ·/· add sup man 2). 7. Γ*αλγαλ*$^{>}$ pro Τ*ααγαδ* | Α*δομμει*$\bar{ι}$| pro Α*δδαμειν* | *νοτ*$\bar{ο}$| pro *λιβα* | *δι*|*εκβαλλει* | *της πηγης*|. 8. *και ανα*|*βαινει*| (*και ανα* bis scr) | |Ε*νομ*$^{>}$ pro Ο*νομ* | *νωτου*| pro *νοτου* | *του* om | *απο λιβος* om | *διεκβαλ*|*λει* pro *εκβαλλει* | Ε*ν*|*νομ*$^{>}$ pro Ο*νομ* | |*βορραν*· pro *βορρα*. 9. |*του υδατος* | Ν*αφθω*| pro Μ*αφθω* | *ορους*| pro *εις το ορος* | *εξαξει*| pro *αξει* | *εις* Β*ααλ*$^{>}$| pro Ι*εβααλ*. 10. |*εις ορος* Σ*ηειρ*$^{>}$ *και*| *παραλευσεται ενω*|*του* pro *και παραλευσεται εις ορος* Α*σσαρ επι νωτου* | Ι*αρειμ*| | Χ*ασαλων*· | |*νοτον*· pro *λιβα*. 11. |Σ*αχ*-*χαρωνα*· pro Σ*οκχωθ* | *ορος*| *γης* Β*ααλ*$^{>}$ pro *ορια επι λιβα* | *διεκ*|*βαλ*-*λει* | Ι*αβηλ*$^{>}$| pro Λ*εμνα*.

13. ¶ | |*εδωκε* bis | *δια* pro *απο* | |*τας πολεις*· pro *την πολιν* | Α*ρ*-*βοκ* om. 14. *τρις*| | Α*νακ*$^{>}$ pro Ε*νακ* | Σ*ου*|*σι*· | *τον* Θ*ολμαι*·| pro Θ*οαλμει* | Α*χιμαν*·| pro Α*χειμα*. 15. |*και το* pro *το δε* | |*το προτε*-*ρον ην*.

16. ¶ | $\bar{α}$| pro *εαν* | *και εκκοψη* om | *και*| add ante *δωσω* | Α*χσα*| pro *την* Α*σχαν*.

17. ¶ | |*αδελφος* Χ*αβελ*$^{>}$ *ο νε*|*ωτερος*· pro *αδελφου* Χ*αλεβ* | Α*χ*|*σαβ* pro Α*σχαν* | *αυτου*| + *αυτω εις*.

18. ¶ | *εγενηθη* pro *εγενετο* | |*εισπορευεσθαι* pro *εκπορευεσθαι* | *απο*| pro *εκ* | Χ*αβελ*$^{>}$ pro Χ*αλεβ*. 19. *και ειπεν αυτω* om | Γ*ωλαθ*-*μαιμ*| pro *την* Β*οθθανεις* | *αυτη*| + Χ*αβελ*$^{>}$ | Γ*ωλαθ* pro Γ*οναιθλαν* bis.

20. ¶. 21. *αι*| *πολεις*[1] | *πο*|*λις*[2] | *πρω* pro *προς* | *φυλης*| pro *φυλη* | *επι* pro *εφ'* | Κ*αβ*$^{>}$*σεηλ*| pro Κ*αιβαισελεηλ* | Ε*δραι*· pro Α*ρα* | Ι*αγουρ* pro Α*σωρ*. 22–28. |*και* Κ*ινα και* Δ*ιμωνα*| *και* Α*δαδα και*

Κεδες| και Θναζιφ$^{>}$ και Τελεμ| και Βαλωμ$^{>}$ και πολις| Ασερων· αυτη Ασω|ραμαμ$^{>}$ και Σαμαα| και Μαλωδα| και Ασεργαδδα| και Βαιθφαλεθ| και Ασαρσουλα| pro και Ικαμ....Χολασεωλα. 28. αι om ante επαυλεις. 29–32. |Βααλα και Ανειμ| και Ασεμ και Ελθωδαδ| και Χεσειλ και Ερμα| και Σεικελεγ| και Μεδεβηνα| και Σανσαννα| και Λαβωθ| και Σελεειμ| και Ρεμμων pro Βαλα.....Ερωμωθ. 32. |εικοσι εννεα pro κθ′ | αι om ante κωμαι. 33. |πεδεινη·. 33–36. Εσθαολ| και Σαραα και Ασρα| και Ναμεν και Ζανω| και Αδιαθαιμ$^{>}$ και Ηνε͞| και Ιεριμουθ$^{>}$| και Οδολλαμ| και Νεμρα και Σωχω| και Αζηκα· και Σαρ|γαρειμ$^{>}$ pro Ασταωλ.....Σακαρειμ. 37–41. Αδασα· και Μαγ|δαλδαδ· και Δαλαα͞| και Μασφα· και Ιε|χθαηλ$^{>}$ και Λαχεις| και Βαζκαθ$^{>}$ και Αγλω͞| και Χαββα και Λαμας| και Χαθλως· και Γα|δηρωθ$^{>}$ και Βηθδα|γων· και Νωμα| και Μακηδημα· pro Αδασαν.....Μακηδαν. 42–44. |Λαβνα και Ιαθερ| και Ιεφθα και Ασεννα| και Νεσσειβ| και Κεειλα και Αχζειβ| και Μαρησα και Αιλω͞| pro Λεμνα..... Αιλων. 44. εννεα pro δεκα. 45. αυτης| pro αυτων. 46. |και add ante απο | |Ιεμναι pro Γεμνα | |Ασδωδ$^{>}$ pro Ασηδωθ. 47. Ασειεδωθ και αι κωμαι αυτης om. 48. |ορινη | Αφειρ$^{>}$ pro Σαμειρ | Σωχω·| pro Σωχα. 49. Ιεννα· pro Ρεννα | και^{2} om | πολεις| | αυτη| + εστιν. 50–51. |Ανωβ$^{>}$ και Εσθεμω| και Ανειμ$^{>}$ και Γοσομ| και Χιλουων| και Γηλων pro Ανων.....Χαννα. 52–54. Ερεβ| και Εσαν· και Ρουμα| και Ιανουμ$^{>}$| και Βαιθθαπφουε| και Αφακα· και Χαμ|ματα· pro Αιρεμ .....Ευμα. 54. πολεις| | Σιωρ| pro Σωρθ | κωμαι pro επαυλεις. 55–57. |Μαων και Χερμελ| και Ζειφ$^{>}$ και Ιστατα| και Ιεζραελ$^{>}$| και Εκδαμα· και Ζα|νωαεκειμ$^{>}$ και Γα|βαα· και Θαμνα· pro Μαωρ..... Θαμναθα. 58–59. |Αουλ$^{>}$ και Βαιθσουρ| και Γεδωρ και Μαρωδ| και Βαιθανωθ| και Ελθεκεν pro Αλουα.....Θεκουμ. 59 a. Θεκωε| pro Θεκω | Βηθλεεμ| pro Βαιθλεεμ | Αιταμ| pro Αιταν | Τα|ταμι· pro Ταταμ | Σωρης| pro Εωβης | Καρειμ$^{>}$ pro Καρεμ | Γαλ|λειμ· pro Γαλεμ | Βαιθηρ| pro Θεθηρ | Μονοχω· pro Μανοχω. 60. |πολεις pro η πολις | |Αρεββα pro Σωθηβα | δυο| + και αι κωμαι αυτω͞|. 61. και^{1} om. 61–62. Βαιθαραβα·| και Μαδων· και Σο|χοχα· και Νεβσαν·| και αι πολεις αλω͞| και Ηνγαδδι pro Θαραβααμ.....Ακναδης. 63.

¶ ante και κατωκησαν.

Caput XVI

p. 167, 2, 18

1. ¶ | απο| pro απ' | |ανατολων + την ε|ρημον· | ορινῑ| | Λουζα om.
2. ¶ | |απο pro εις | Βαιθηλ> + Λουζα| | Αρχι|ταρωθ> pro Χαταρωθει. 3. |του Ιεφαλθι· pro Απταλειμ | της pro την².
4. ¶. 5. |τα ορια | Αταρωθ> pro Ασταρωθ | Α|δαρ> pro Εροκ | |της pro την. 6. διελευσε|ται pro ελευσεται | Μαχ|θωθ> pro Ικασμων | Θερμα om | |και add ante περιελευσεται| | |επ pro εις¹ | |Θηναθσηλω· pro Θηνασα και Σελλησα | επ pro απ' | Ιαν|νω pro Ιανωκα. 7. και¹ om | Αταρωθ>| και Ναραθα pro Μαχω και Αστα-ρωθ | διελευσεται| pro ελευσεται. 8. |Θαφφουε pro Ταφου | παρελευ-|σεται pro πορευσεται | χει|μαρρουν Κανα· pro Χελκανα | αυτου pro αυτων.
¶ ante αυτη η | φυλης + υιων|. 9. αφωρισθει|σαι.
10. ¶ | ση|μερον ημερας·| pro ημερας ταυτης | την πο|λιν pro αυτην¹| εξεκεντησε| pro εξεκεντησαν.

Caput XVII

p. 169, 1, 15

1. ¶ | Βασανιτιδι·|.
2. ¶ | τοις υιοις² om | |Αχιεζερ> pro Ιεζει | Χελεκ>| pro Κελεζ | Εριηλ| pro Ιεζειηλ | Εμιραε| pro Συμαρειμ | Εφερ| pro Οφερ | οι om.
3. ¶ | Σαλφααθ> pro Σαλπααδ bis | θυγα|τεραις· | Αιγλα| pro Εγλα
4. ¶ | Ιησου + υιου| Ναυη· | κλη|ρος δια προσταγμα|τος κυ.
5. ¶ | αυτων απο om | Μανασση| pro Ανασσα | και² om | γης Γαλααδ> και| της Βασαν pro Γαλααδ. 7. απο Ασηρ| Μαχθωθ pro Δηλαναθ | |Συχεμ>· pro υιων Αναθ | επι¹ om | εις Ιασηβ| pro Ιασσειβ. 8. τω Μανασση εσται, και Θαφεθ om | τοις υιοις Εφραιμ om. 9. και καταβησεται τα ορια om | Καναι· pro Καρανα | την φαραγ|γα | Ιαειρ>· η τερεβιν|θος pro Ιαριηλ, τερεμινθος | βορ|ρα pro τον βορραν. 10. τω Μα|νασση· | Ασηρ| pro Ιασηβ. 11. και Βαιθσαν| pro Καιθοαν | αυτης² + |και τους κατοικου|τας Ταναχ> και τας| κωμας αυτης·| | |Ναφεθα pro Μαφετα.
12. ¶ | ηρξατο pro ηρχετο.
13. ¶ | και² om | |ολοθρευων pro εξολεθρευσαι.
14. ¶ | αντειπον | ενα| (ε corr ex ι man 1) | ειμι om | με ευλογη|σεν·.

15. ¶ | συ add ante αναβηθι| | εκκαθαρισον| pro εκκαθαρον | το² om.

16. ¶ | ειπον + οι υιοι| Ιωσηφ> | αρκει| pro αρεσκει | το Εφραιμ om | εν αυτω om | Βαιθσᾱ| pro Βαιθαισαν | Ιεζραελ>| pro Ισραηλ.

17. ¶ | Ιωσηφ| + λεγων· | συ pro ει². 18.

¶ ante και οταν | εξολοθρευ|σης | αυτω εστιν| | |αυτον·| pro αυτου.

Caput XVIII

p. 171, 2, 28

1. ¶ | εξεκλησιασθη|. 2. ου κατεκληρο|νομησαν pro ουκ εκληρονομησαν. 3. ειπεν + αυ|τοις | τοις υιοις Ισραηλ om | ε|δωκεν + υμιν | θς + των πρων. 4. ηλ|θον pro διηλθοσαν. 5. διειλον αυτους| pro διελεν αυτοις | Ιουδας om | αυτοις³ om. 7. Λευι | οτι η ιερατια| pro ιερατεια γαρ | αυτων| pro αυτου | φυλης| + υιων | |ελαβον | αυτου pro αυτων | ανατολας pro ανατολης.

8. ¶ | αν|δρασι | πορευθητε| pro πορευεσθε | ωδε· και.

9. ¶ | ειδο̄| pro ιδοσαν | πολις| + αυτης | |Ιησουν + εις Σηλω|. 11. κληρος + φυλης| | Βενειαμειν | των om. 12. εγενετο| pro εγενηθη | επι pro απο³ | |η Μαβδαριτις | Βαι|θαυν· pro Βαιθων. 13. αυτης om | η Βαι|θηλ> | απο| Αταρωθαδδαρ>· pro Μααταρωθορεχ | ορινην. 14. περιε|λευσεται pro παρελευσεται | με|ρος pro ορος | προς pro παρα | Κα|ριαθ> βααλ> | Καριαθιαρειμ>| | πολεις. 15. Καριαθ> βα|αλ> | |τα ορια | Γαιν pro εις Γασειν. 16. μερους + |του ορους | ο pro τουτο | υιου Αννομ| pro Σονναμ | επι Γαιοννομ| pro Γαιεννα | νωτου pro νοτον | Ιεβους| pro Ιεβουσαι | και add ante κατα|βησεται. 17. |Σαμε pro Βαιθσαμυς | Γαλιλωθ| pro Γαλιαωθ | |Εδωμειν· pro Αιθαμειν | |Βααν υιου pro Βαιων υιων. 18. Βαιθαρα|βαα. 19. επι τα ορια om | Βαιθαγλα·| pro θαλασσαν | απο βορρα| pro επι βορραν | εστιν om. 20.

¶ ante αυτη η κληρονομια | δημους| + αυτων·.|

21. ¶ | της γης| pro των. 21–24. Βηθαγλα| και Αμεκκασεις| και Βαιθαραβα| και Σεμριμ| και Βαιθηλ| και Ανειμ| και Αφαρ| και Αφρα| και Αικαρεν| και Χαφηραμμεῖ| pro Βεθεγαιω.....Μονει. 24. |δωδεκα· pro δεκα δυο. 25–27. Βηρωθ| και Μασφα·| και Κεφιρα| και Αμωσα| και Ρεκεμ| και Ιερφαηλ| και Θαραλα| και Οηλαλεφ| pro Βηρωθα.....Θαρεηλα.

28. $\overline{\text{Ιλημ}}$+|και Γααθ| | Αρεμ pro και Γαβαωθιαρειμ | δεκα τρεις| pro τρεις και δεκα.

¶ ante αυτη η.

Caput XIX

p. 175, 1, 23

1. ¶ | ο κλη|ρος ο δευτερος | τω| pro των υιων | κληρου pro κληρων. 2–6. Σαβεε| και Μωλαδα| και Ασερσουαλ| και Βαθουλ| και Βωλα| και Ασομ| και Ελθουλαδ| και Ερμα| και Σεκελα| και Βαιθαμ| Μαρχαβωθ| και Ασερσουσιμ| και Βαιθλαβα| pro Σαμαα.....Βαθαρωθ. 7. Αιν| και Ρεμμων| και Εθερ| pro Ερεμμων....Ιεθερ. 8. |αι περι add ante κυκλω | τουτων| pro αυτων[1] | Βααλεθβηραμ|μωθ> pro Βαρεκ | |Ιαμεθ> pro Βαμεθ. 9. |του Ιουδα·.

¶ ante και εκληρονομησα| | εμμεσω| man 2 aut 1 in marg. 10. και| add ante εσται | εως Σαρδιθ>| pro Εσεδεκγωλα | τα ορια. 11. Μαραλα·| pro Μαραγελδα | Δα|βασθαι pro Βαιθαραβα | Ιε|κναμ>· pro Ιεκμαν. 12. αναστρε|ψει pro ανεστρεψεν | Σαριξ> pro Σεδδουκ | απο pro απ' | Σαμε· pro Βαιθσαμυς | Χασαλωθ|θαβωρ> pro Χασελωθαιθ | Δαβραθ| pro Δαβειρωθ | Ιαφγαι·| pro Φαγγαι. 13. επι pro επ' | Γεθθα pro Γεβερε | Κασσιμ> pro Κατασεμ | Ρεμ|μωναμμαθαρινα|νουα· pro Ρεμμωνα Αμαθαρ Αοζα. 14. επι τα| ορια βορρα pro ορια επι βορραν | Εν|ναθων pro Αμωθ. 14–15. Γαι Ιεφθαηλ>| και Κατταθ>| και Νααλωλ| και Σεμρων| και Ιαδηλα| και Βαιθλεεμ| pro Γαιφαηλ.....Βαιθμαν.

16. ¶ | |αι πολεις αυται pro πολεις.

17. ¶. 18–21. Ιζραελ| και Αχασελωθ| και Σουναμ>| και Αφεραιμ>| και Σειαν| και Ρεναθ| και Αρανεθ| και Ραββωθ| και Κεσειων| και Αεμε| και Ραμαθ| και Ηνγανιμ| και Ηναδδα| και Βεθφασης| pro Ιαζηλ .....Βηρσαφης. 22. επι add ante τα| ορια | Θαβωθ>| pro Γαιθβωρ | Σασιμα pro Σαλειμ | |Βαιθσαμε· pro Βαιθσαμυς | αυτου om | |οριων+ αυτων. 23. ε|παυλεις pro κωμαι.

24. ¶ | |Ασηρ>+κατα δημους| αυτων·. 25–26. |Χελκαθ και Οολει| Οολει και Βατνε| και Αχσαφ και Αμαδ| και Μασαλ> pro εξ Ελεκεθ .....Μαασα. 26. Σειωρ| pro Σειων.

27. ¶ | απο| pro απ' | και[2] om | |Βηθδαγων· pro Βαιθεγενεθ· | εν pro εκ | και[5] om | Ιεφθαηλ| pro Φθαιηλ.

¶ ante και εισελευσεται| | τα ορια. 27–28. Σαφθαβη|θαεμεκ> και πορευ|εται το μεθοριον| Ανιηλ> και διελευ|σεται εις Χαβωλ>| απο αριστερων| και Αχρων| και Ροων και Αμω| και Κανα pro Σαφθαι-

βαιθμε.....Κανθαν. 29. πολεως| οχυρωματος pro πηγης Μασφασσατ και | |Ωσα· pro Ιασειφ. 29–30. του σχοινι|σματος Αλζειφ> και| Αμμα· και Αφεκ| και Ραωβ> πολεις| εικοσι δυο·| pro Λεβ.....Ρααν. 31. ¶ | πολεις + αυ|των. 32. ¶. 33. |Μεελεφ> και Μαη|νων και Βεσενα|νειμ> και Αρμαι·| και Ναβεκ και Ιαβνηλ| εως Λακου· pro Μοολαμ.....Δωδαμ | αυτων pro αυτου | ο om. 34. επιστρε|ψει pro επιστρεφει | Αζανωθ| pro Εναθ | εις| Ιακωκ> pro Ιακανα | τω| Ασηρ. 35. αι om. 35–37. Αμαθ| και Ρεκκαθ| και Χενερεθ| και Αδαμι| και Ραμα| και Ασωρ| και Κεδες| και Εδραι| pro Ωμαθα.....Ασσαρει. 38. |και Αριων| και Μαγδαλιηλ| Λωραμ| και Βαιθαναθ| και Βασμους πολεις| δεκα εννεα·| pro και Κερωε.....Θεσσαμυς.

40. ¶. 41–45. Σαραα| και Εσθαολ> και πο|λεις Σαμες·| και Σαλαβειη| και Ααλων| και Ιεθλα| και Αιλων| και Θαμνα| και Ακκαρων| και Ελθεκω| και Γαβαθων| και Βααλωθ| και Ιουθ| και Βανηβαρακ| pro Σαραθ.....Βαναιβακατ. 48. αυτων² om.

48 a. ¶ | καταβαινειν| pro καταβηναι | εθλιβον pro εθλιψαν.

47. ¶ | Δαν pro Ιουδα | |Λεσεμ> pro Λαχεις | Λεσενδα| pro Λασεννδακ. 47 a. Αιλωμ| pro Ελωμ | Σαλαμειμ| | χιρ| | |επ add ante αυτοις. 49.

¶ ante και εδωκαν | Ιησου| pro Ιησοι. 50. κυ· pro του θεου | Θα|μναθσαρα pro Θαμαρχαρης.

51. ¶ | αυται + δε | κατεκληρονο|μησαν· pro κατεκληρονομησεν | του Ισλ | |εναντι κυ pro εναντιον του κυριου.

Caput XX

p. 180, 1, 17

1. ¶ | |Ιησου pro Ιησοι. 3. απο pro υπο. 7. διεστει|λαν pro διεστειλεν | Κεδες pro Καδης | |οριω pro ορει | Αρβο pro Αρβοκ. 8. Ιορδανου + Ιε|ρειχω απο ανατο|λων | εδωκαν pro εδωκεν | την| Βοσορ> | Λαμωθ> pro Αρημωθ | Γω|λαν pro Γαυλων | Βασανι|τιδι.

9. ¶ | αι² om (·/· add sup man 2) | τω| παιοντι | εκ χει|ρος pro εν χειρι.

Caput XXI

p. 181, 1, 11

1. ¶ | προσηλθον| | Λευι| | προς add ante Ιη|σουν | φυλων| + των υιων. 2.

¶ ante *ενετειλατο* | |*περισπορια* + *αυτω̄*|. 3. |*κατακληρονομεῑ*| + *αυτους*.

4. ¶ | *ιερευσι* | *της φυλης*| Βενιαμειν | *κλη*|*ρωται* | *δε*|*κα τρεις* pro *ιγ΄*.

5. ¶ | |*κληρωται*. 6. |Γηρσων pro Γεδσων | *τη* Βα|*σαν*, + *κληρωται*.

7. ¶ | *εν* om | *της φυλης* ter | *κληρωτι*.

8. ¶ | |*περισπορεια* | |*κληρωτι*|.

9. ¶ | Ιουδα· in ras man 2 | *ταυτας* om. 10. |Λευι· | *τουτοις*| pro *τουτο*.

11. ¶ | *εδωκαν* pro *εδωκεν* | Καριαθ> *αρβοκ*| | *μητροπολις* pro *μητροπολιν* | *τα* add ante *κυκλω*|. 12. *τω* Χα|*λεβ*> *υιω* pro *τοις υιοις* Χαλεβ *υιου*. 13. Ααρων| + *του ιερεως* | *εδωκεν* om | *προς* in ras 3 litt man 2 pro *συν* (*συν* man 1) | *και την* Λεμνα *και τα αφωρισμενα τα προς αυτη* om. 14. *και την* Αιλωμ *και τα αφωρισμενα αυτη, και την* Τεμα *και τα αφωρισμενα αυτη* om. 15. *και την* Γελλα *και τα αφωρισμενα αυτη* om. 15–19. *τα προς αυτη*· pro *αυτη* octies. 16. Αιν pro Ασα | *την*| Ιεττα· pro Ταν*υ* | Βαιθσα|*μες*· pro Βαιθσαμυς. 17. Βενιαμῑ| | Γα|*βεκ* pro Γα*θεθ*. 18. *τη̄*| Αλμων pro Γαμαλα. 19. *πολεις*| add ante *δεκα* | *τρεις* + *και τα*| *περισπορια αυτω̄*|. 20. |*υιων* pro *υιοις* | Λευ|*ιταις* | *καταλε*|*λειμμενοις* | *οριων* pro *ιερεων*. 21. *φονευοντος*| pro *φονευσαντος* | *τα*| *προς αυτη*· pro *αυτη*[1] | *τη̄*| Γαζερ *και τα αφω*|*ρισμενα τα προς*| *αυτη*· pro Γαζαρα *και τα προς αυτην και τα αφωρισμενα αυτη*. 22–25. *τα προς αυτη*· pro *αυτη* septies. 22. *την* Καβ|*σαιμ και τα αφωρι*|*σμενα τα προς αυ*|*τη*· *και την ανω*| add ante Βαιθωρων.

23. ¶ | Ελ*θεκω*| pro Ελκω*θαιμ* | Γε*θων*| pro Γε*θεδαν*. 24. |Ιαλων pro Αιλων | *την* Γε|*θρεμμων*. 25. Θανα|*αχ*> pro Ταναχ | Βαιθσα· pro Ιε*βαθα*.

26. ¶ | |*αι πασαι* | *αυτη* om | *υ*|*πολελειμμενοις*·|.

27. ¶ | Γηρ|*σων* pro Γεδσων | Λευιταις| | *φο*|*νευσασιν* | Γω|*λαν* pro Γαυλων | Βασανιτι|*δι*· | Βεεσθαρα| pro Βοσορα*ν*. 27–32. *τα προς αυτη*· pro *αυτη* terdecies.

28. ¶ | *απο* pro *εκ* | Κισιω̄| pro Κεισων | *την* Δαβραθ> pro Δε*ββα*.

29. |Ιεριμωθ> pro Ρεμμα*θ*.

30. ¶ | Μασααλ| pro Βασελλα*ν* | *την* Αβδων·| pro Δα*ββων*.

31. Χελκα*θ* pro Χελκα*τ* | *τη̄*| Ροωβ> pro Ρα*αβ*.

32. ¶ | Κεδες pro Καδες | Μα*θδωρ*| pro Νεμμα*θ* | |*την* Νοεμμων pro Θεμμων. 33. Γηρσων| pro Γεδσων.

34. ¶ | |Μεραρι | Λευιταις| | φυλης + νιων | Ιεκναμ| pro Μααν | Καροα| pro την Καδης. 35. Δεμνα pro και Σελλα | |και την Ναα-λωλ>| και τα περισπορια| αυτης add ante πολεις | τεσ|σαρες· pro τρεις. 36. Ιερειχω | της om | Μι|σωρ pro την Μεισω. 37. Κεδεων| pro Δεκμων | Μα|σφα pro Μαφα.

38. ¶ | και² om | |και την Μααναιμ>| pro την Καμειν. 39. Εσε|-βων pro Εσβων | |πασαι αι pro αι πασαι.

40. ¶ αι πολεις¹ | Μεραρι | Λευι| | αι om ante πολεις² | δωδεκα·| pro δεκα δυο. 41. |πασαι αι πολεις pro πασα πολις | |Λευιτων | εμ μεσω|. 42. πολεις pro πολις.

42 a. ¶ | |την in ras man 2 | αυτης· pro αυτων. 42 b. Ιησου| pro Ιησοι | Θαμνασαχαρ| pro Θαμνασαραχ, + και. 42 d. Θαμνασαρ>.| pro Θαμνασαχαραθ.

43. ¶. 44. κς αυτοις| pro αυτους κυριος | τοις πα|τρασιν (τοις πα in ras man 1, κς̄το··? primo scr) | ουδεις| pro ουθεις | |κς̄²+αυτοις. 45. |διεπεσεν + ρημα| | παρεγενο̄|το| pro παρεγενετο.

Caput XXII

p. 187, 1, 1

1. ¶ | Ρου|βηνιτας pro νιους Ρουβην. 2. ενετειλαμη̄| pro ενετει-λατο². 3. εγκατα|λελοιπατε | |και add ante πλειους | εφυλαξατε pro εφυλαξασθε. 4. υμων pro ημων².

¶ ante νυν ουν | Μω|υσης + δουλος κῡ·|. 5. φυ|λαξασθαι | σφοδρα| ποιειν | υμῑ| pro ημιν | ποιειν om | |εν add ante πασαις | φυλασσεσ-θαι| pro φυλαξασθαι | |τας| ante εντολας in marg man 2 | καρδι|ας pro διανοιας.

6. ¶ | ευλογησεν.

7. ¶ | τοις ημισεσι pro τω ημισει¹ | Βασαν· pro Βασανειτιδι | τοις| ημισεσιν pro τω ημισει² | αυτω̄| pro αυτου.

¶ ante και ηνικα. 8. |λεγων pro και¹ | απηλ|θον | και σιδηρον om | |πολυν + σφοδρα | και⁷ om | εχθρω̄| + αυτων.

9. ¶ | νιων¹ om | εκ pro εν¹ | |εκ γης pro εν γη | τη̄| γην του Γαλααδ>| pro την Γαλααδ.

10. ¶ | Γαλι|λωθ pro Γαλγαλα | οι νιοι Ρου|βην· και οι νιοι Γαδ| | επι om. 11. |οι νιοι Ρουβην και| οι νιοι Γαδ> | εφ ο|ριων pro επι των οριων | Γαλιλωθ| pro Γαλααδ.

12. ¶. 13. ¶ | το ημισυ| pro τους νιους ημισυ | Φινεες. 14. ·/· add sup post αρ|χοντων | των φυ|λων.

15. ¶ | |προς τους υιους| Ρουβην και προς| τους υιους Γαδ>| | το ημισυ| pro τους ημισεις| | γην pro την.

16. ¶ | πλημμελεια| | υμιν om | κῡ| pro του κυριου. 17. ου κεκα|θαρισμεθα pro ουκ εκαθαρισθημεν. 18. απο|στραφησεσθε| pro απεστραφητε.

¶ ante και εσται | |οργη· pro η οργη. 19. μη| pro ει | υμιν η γη| pro η γη υμων | |κατακληρονομη|σατε pro κατακληρονομησετε | απο κῡ αποστα|ται pro αποσταται απο θεου | |απο ημων add ante μη απο|στητε· | απο κυριου om. 20. πλημ|μελεια | την συνα|γωγην | μονος+ην· μη| μονος | ουτος pro αυτος | εν τη αυτου| pro τη εαυτου.

21. ¶. 22. ο θ̄ς κ̄ς εστιν·| pro θεος εστιν κυριος | ο θ̄ς κ̄ς pro θεος⁴ | οιδεν· in ras? man 1 | αποστασει| pro αποστασια | πεπλημμεληκα|μεν pro επλημμελησαμεν | του om ante κῡ·| | τη ημερα add ante ταυτη|. 23. εαυτοις pro αυτοις | |η add ante ωστε³ | κ̄ς| + αυτος. 24. αυριον ει|πωσιν | |ημων + λεγοντες|. 25. |υμω̄| pro ημων¹ | ημων pro υμων¹. 26. ειπομεν|. 27. μαρτυριον του|το | υμω̄| και ημων | τεκνω̄| pro γενεων | λα|τρειαν | κῡ pro κυριω | σωτη|ριων + ημων·. 28. η| add ante και³ | |ουκ add ante ερουσιν | ανα μεσον² om | τεκνω̄| υμων· pro υιων ημων. 29. απο|στηναι pro αποστραφηναι | |τη σημερον ημερα| pro ταις σημερον ημεραις | αποστηναι pro αποστησαι | των σω|τηριων· pro του σωτηριου | κῡ³| + του θ̄υ ημων.

30. ¶ | ακουσαντες pro ακουσας | Φι|νεες | Ισραηλ om | οι ημι|σεις pro το ημισυ. 31. |Φινεες | ημισεις pro ημισει.

¶ ante Σημερον | πλημμε|λειαν + μεγαλην| | ερυσασθαι|.

32. ¶ | |Φινεες | αρχοντες| + πατριων | γης Γαλααδ> pro της Γαλααδ. 33. ευλο|γησαν τον θ̄ν υιω̄| Ισλ· και ελαλησα| προς τους υιους Ισλ tr | ειπον·. 34. τω Ρουβη̄| pro των Ρουβην | τω Γαδ> pro των Γαδ | τω| ημισει pro του ημισους | θ̄ς + θ̄ς.

Caput XXIII

p. 193, 1, 4

1. ¶ | αυ|του pro αυτων.

2. ¶ | και τους| δικαστας αυτων·| και τους γραμμα|τεις αυτων·.

¶ ante εγω. 3. παντα| add ante οσα | πασι| | εθνεσι | υμων pro ημων²,³ | |αυτος pro ο ante εκπολεμη|σας | υμιν· pro ημιν·. 4. |επεριψα pro οπερ ειπα | τα| pro και¹.

5. ¶ | εξολοθρευ|σει | υμων pro ημων² | κατακληρονο|μησητε | ελα|-

λησε | |ημιν· pro υμιν. 6. εκκλινη|τε + απ αυτου | δε|ξια pro δεξιαν | εις add ante ευωνυ|μα·. 7. καταλελειμμε|να | ταυτα + μεθ ημω̄ | | ουτε μη λα|τρευσηται αυτοις (αυτοις in ras man 1) |ουτε μη προσκυ|νησητε αυτοις·| pro ου μη προσκυνησετε αυτοις ουδε μη λατρευσετε αυτοις. 8. |αλλ η pro αλλα. 9. εξωλεθρευ|σεν pro εξολεθρευσει | κ̄ς̄ αυτους | και³ + υμιν| | ουδεις pro ουθεις | υμω̄| pro ημων. 10. |ουι pro οτι (υ partim eras et ·/· super scr man 2) | υμων| pro ημων, + ουτος | εξε-πολεμι| | καθαπερ ειπεν ημιν om. 11. φυλαξε|σθε pro φυλαξασθε. 12. προσ|τεθητε pro προσθησθε | τοις² om | η|μων· pro υμων | συγ-κα|ταμιγητε. 13. |γνωσει add ante γινωσκε|τε | εξολε|θρευσαι + ετι | ης pro ην. 14. αποτρεχω| + σημερον | γνωσεσθαι | τη| καρδια (τη καρ in ras man 1, fortasse δῑα|οια prim scr) | ου διεπεσεν pro ουκ επεσεν | λο|γος εις | υμων| pro ημων | προς + υμας | |ηκει υμιν· εν, ου| διαπεφωνηκεν| pro τα ανηκοντα ημιν ου διεφωνησεν.

15. ¶ | εφ> υμας pro προς ημας | κ̄ς̄ᵗ| + ο θ̄ς̄ υμων | εφ> υμας| pro προς ημας | ο θεος om | |υμιν κ̄ς̄, + ο θ̄ς̄ υμω̄|. 16. παραβαινεῑ| pro παραβηναι | υμων| pro ημων | υμῑ| pro ημιν | αυτοις + |και οργισθη-σεται| θυμω κ̄ς̄ εν υμιν·| και απολεισθετο| ταχος απο της γης| της αγαθης· ης εδω|κεν υμιν·|.

Caput XXIV

p. 195, 2, 14

1. ¶ | τας φυλας της γης in ras et in marg man 3 pro φυλας Ισραηλ (φυλας Ισλ̄ ? primum scr man 1, deinde ·/· sup φ man 2) | σ̄ῡ|εκα-λεσεν + παντας| | |Ισλ̄> και τους αρχον|τας add ante αυτων¹· | εστη-|σαν pro εστησεν | αυτους om | εναντιον pro απεναντι. 2. |λαον + λεγων|.

¶ ante ταδε λεγει | παρωκησᾱ| pro κατωκησαν. 3. Χανααν pro τη ante γη·| scr man 1, tr post γη man 2 | το| σπερμα αυτου. 4. και add ante εδω|κα | κληρονο|μιαν pro κληρονομησαι. 5. επαταξε̄| pro επαταξαν, + κ̄ς̄ | |εν + σημειοις | |εποιησεν pro εποιησαν | εν add ante αυτοις|. 6. υμας και| εξηγαγεν· add ante τους πα|τερας | υμων pro ημων bis | εισηλ|θετε pro εισηλθατε.

7. ¶ | ιδον pro ειδοσαν | ημων| pro υμων | κ̄ς̄| + ο θ̄ς̄. 8. |παρε-ταξαντο υμῑ| και add ante παρεδωκεν| pro παραδεδωκεν | υμων pro ημων | |κατεκληρονομη|σατε (ε ult corr ex ι man 2) | υμω̄| in ras? man 1.

9. ¶ | εκαλεσε | |Βαλααμ> + υιον Βεωρ| | υμιν| pro ημιν. 10. υμας

pro ημας bis | |των χειρων | και παρεδωκεν αυτους om. 11. υμας pro ημας | ο Φερεζαιος| και ο Χαναναιος| και ο Χεττ̣αιος| και ο Γεργεσαιος| και ο Ευαιος| και ο Ιεβουσαιος|. 12. εξεβαλεν pro εξαπεστειλεν | υμων pro ημων². 13. αυτην· pro αυτης | οικο|δομησατε pro ωκοδομηκατε | επ pro εν | εφυτευσατε corr ex εφυτευσαο man 1.

14. ¶ | τον κν̄ | και⁴| in ras man 2 | περιελεισθε | υμω̄| pro ημων | λατρευ|εται. 15. ελε|σθε pro εκλεξασθε | αυτοις| pro εαυτοις | ο οικος| pro η οικια.

16. ¶ | κατα|λειπειν. 17. κς̄ + γαρ | ο θ̄ς̄| (ο sup man 2) | εκ γης| pro εξ | πασι.

18. ¶ | αλλα |και in ras man 1 aut 2 | ο add ante θ̄ς̄.

19. ¶ | αυτος| pro ουτος | τα αμαρ|τηματα υμων. 20. αν pro εαν | εγκατα|λειπητε | τον κν̄| | αλλοτριοις| pro ετεροις | υμιν·| pro υμας³.

21. ¶ | |τω κ̄ω̄. 22. |τον κν̄ pro κυριω.

24. ¶ | λα|τρευσομεν + τω θ̄ω̄| ημων·.

25. ¶ | αυτη pro αυτω. 26. |εγραψε.

¶ ante και ελαβε.

27. ¶ | εν¹ om | ουτος pro αυτος | αυτω om | οσα pro οτι² | υμας| pro ημας | ου|τος εσται | αν| pro εαν | υμων·| pro μου.

28. ¶ | εξαπεστειλεν| pro απεστειλεν | και επορευθησαν om | |εκαστον pro εκαστος. 31. |ειδοσαν.

29. ¶ | εκατον και| δεκα. 30. Θαμνασαχαρ| pro Θαμναθασαχαρα | τω² om | του³ om. 30 a. και add ante εκει¹ | μνημειον pro το μνημα | ε|ν ω pro εις ο | αυτοις om. 32. κατωρυξαν + αυ|τα | |εκατον· + και εδω|κεν αυτην Ιωσηφ| εν μεριδι·|.

33. ¶ | |ο υιος | ιε|ρευς pro αρχιερευς | Γαβαα| pro Γαβααρ | Φινεες (ε¹ man 2 sup) |

33 a. ¶ | λαβοτες | κιβωτον| + της διαθηκης | κν̄| pro του θεου | περιεφερον | Φινε|ες | Γαβαα| γη αυτου| pro Γαβααρ τη εαυτων.

33 b. ¶ | αυ|του pro αυτων.

¶ ante και εσεβοντο | την Αστα|ρωθ> | παρ[εδ]ωκεν | κα|τεκυριευσεν pro εκυριευσεν.

Subscriptio, fortasse in lac, deest.

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A COMMENTARY

ON

THE HOLY BIBLE

BY VARIOUS WRITERS

EDITED BY

THE REV. J. R. DUMMELOW, M.A.
QUEEN'S COLLEGE, CAMBRIDGE

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